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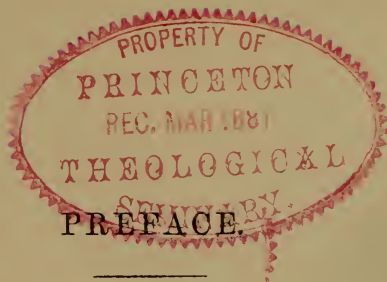
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HAPPILY the day is past when any respectable scholar questions the legitimacy or value of the science of Biblical Criticism. It has come to be a recognized right and duty of one who would become acquainted with the New Testament revelation to press the inquiry, reverentially but persistently. In what does this revelation consist?—Are these the words which holy men of God spake or wrote as they were moved by the Holy Ghost?

The difficulties as well as the facilities attending this inquiry are beginning to be understood. The means and appliances for a critical examination of the Sacred Text are coming to be indispensable to the Christian scholar who would be thoroughly furnished unto all good works. Indeed, no good modern Commentary upon the Scriptures can be intelligently used without some acquaintance with the sources of textual criticism.

Unfortunately, the resources in this department of learning are not yet abundant, or easy of access. The few thorough and excellent treatises upon the subject are expensive, and not within easy reach of the ordinary student. They are, moreover, too extended and voluminous for the comprehension of beginners, and too minute for ready reference.

The writer, therefore, while engaged in the work of instruction, has found it necessary to prepare for his classes a brief compendium of the subject, in order that they might proceed intelligently to the work of exegesis.

The substance of this handbook was thus prepared, at first with no thought of publication; but having been many times requested to make it available for general use, the writer has revised and enlarged the notes for the press, constructing, at the same time, a set of Tables, to serve as ready reference guides to the information most needed on the subjects discussed.

The plan of the book embraces, in the first place, a view of the present field of controversy on the subject of the Authenticity of the New Testament Scriptures, as regarded from a historical and geographical stand-point; in the presentation of which a leading object has been to familiarise the mind with the periods and the persons most often referred to in the afterwork of textual criticism. This is followed by a brief discussion of the leading points in the History of the Canon, and then by a *résumé* of the subject of Textual Criticism. In this part of the work, and the Tables which accompany it, care has been taken to combine brevity with the greatest possible accuracy of statement. The best recent authorities have been consulted, and the author has received valuable aid from eminent scholars in England and America. Among these, he desires to make grateful mention of the Rev. Dr. Joseph Angus, of Regent's Park College, London, whose

counsel has always been wise and useful ; and of Prof. Ezra Abbot, of Cambridge, Mass., the inspiration of whose friendship it has been the writers' happiness to enjoy for many years, and whose sympathy is ever open towards any sincere effort to advance real scholarship. Though always overburdened with his own labours, which give him a recognized place in the foremost rank among Biblical critics, Dr. Abbot had yet found time to bestow much patient thought upon this little Manual, giving to the whole of Part III., and the accompanying Tables, the great advantage of his careful revision, and suggesting many new points of interest and value. The author's thanks are also due to the Librarians of the *Bibliothèque Nationale* and of the *Faculté Protestante Thèologique* of Paris, and especially to Mr. R. Garnett, of the British Museum, London, for much cheerful help in obtaining access to books and manuscripts.

E. C. M.

PARIS: *August*, 1880.

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FRONTISPIECE.

Map of the Roman Empire, showing the Localities of Early Witnesses.

PART I.

AUTHENTICITY

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NEW TESTAMENT SCRIPTURES.

CHAPTER I.

INTRODUCTORY.

§ 1. *The Question stated.*

THE first question which addresses itself to the critical student of the New Testament Scriptures has reference to the authenticity and trustworthiness of the records of fact which they present.

Unless the Christ of history be genuine, and the evangelic narrative an authentic record, we have no revelation from a personal God; we have no authoritative basis for the Christian faith.¹

And if, according to the theories of modern rationalists, the Gospel histories are largely mythical in their character, built upon a slender basis of facts by the fertile imaginations of pious enthusiasts, and accepted by a credulous public, long

¹ "What is the Christianity for which we can claim and hope to establish equal validity with that of the accredited truths of science? I answer, simply and solely the genuineness of the Divine mission of Jesus Christ; that is, not of any Christ of one's own special shaping or fancy, but of the Christ of history, of the Gospels, of the Church, including of course the substantial authenticity of the evangelic narrative of what Jesus said, did, and suffered."—Dr. Andrew P. Peabody, *Christianity and Science*.

after their alleged occurrence, as veritable histories,¹ then the work of critical exegesis becomes of comparatively slight importance, excepting for the detection of the fraud.

It behoves the Christian scholar, therefore, to satisfy himself at the outset whether or not these histories, and the letters and treatises connected with them, are authentic and trustworthy documents.

Without attempting any exhaustive discussion of Christian evidences, it seems appropriate to the purpose of this handbook to furnish the student with an outline of such historical facts as furnish a basis of argument for the defence of the authenticity of the New Testament.

For this purpose our discussion will take the form of an inquiry into the theory which has been propounded in modern times, that the accepted facts of the New Testament record are "unhistorical."

§ 2. *Method of Investigation.*

The simplest method of conducting such an inquiry will be to trace history up the stream, searching as we go for the supposed *terra incognita* out of which must have grown the "mythical" Gospels. If we find that the links in the chain are unbroken; if it shall prove that the only possible period for the actual origin of Christianity coincides with the period claimed for it in the New Testament record, our stand-point as students of the Scripture will be vindicated. We shall then be prepared to commence a direct examination of the history of the documents which compose these records; and, in doing so, shall be but retracing our steps over familiar ground.

¹ Strauss, *Leben Jesu*, §§ 13, 14. See note p. 51.

Thus the process of inquiry into the question of authenticity will serve as an appropriate introduction to the study of the canonical and textual history of the New Testament writings.

The question before us may be thus stated:—If the New Testament books are not genuine documents, and their historical statements records of fact, coming from their reputed authors, then at what period in the world's history did they originate? Obviously not *before* the time assigned to the events alluded to or recorded in them. Not certainly *since* the days of Constantine the Great, because from that time to the present the leading nations of Europe have been avowedly Christian nations, in which these books have been generally recognised as authoritative.¹

Our field of inquiry therefore is narrowed down to the interval between the above-named periods, viz. A.D. 65—311, as affording the only possible opportunity for such a process of origination as the mythical hypothesis assumes.

To take a nearer view of this interval, let us transport ourselves in imagination to the latter period, viz. the age of Constantine, and ascertain, *first*, the extent of the Church, *secondly*, the number of New Testament books accepted, and *thirdly*, the means which then existed for verifying them.

¹ To illustrate this, let the student notice upon Table I., p. 97, the Christian nations which once composed the Roman Empire.

CHAPTER II.

DATA FURNISHED BY WELL-KNOWN HISTORICAL FACTS.

§ 1. *Extent of the Church in the Third Century.*

LET us then take our stand at the close of the third century, and survey the position which the Christian Church held in the Roman Empire.

We find ourselves on the threshold of the reign of an avowedly Christian Emperor, who carried the cross before his army, and everywhere recognised Christianity as the religion of the State. We find that at Nicomedia,¹ the eastern capital of the empire, a splendid Christian church, built in the reign of Diocletian, is standing close by the imperial residence and proudly overshadowing it,² and learn that such magnificent buildings for Christian worship are not uncommon throughout the empire.³ We find in the account by Gibbon that "episcopal churches were closely planted along the banks of the Nile, on the sea coast of Africa, in the proconsular Asia, and throughout the southern provinces of Italy;" that "the Bishops of Gaul and Spain, of Thrace and Pontus, reigned over an ample territory, and delegated their rural suffragans to execute the subordinate duties of the pastoral office;" that the Bishops at this time

¹ See Map of Roman Empire (Frontispiece).

² Gibbon, ch. xvi.

³ Gibbon, ch. xx. See also Bingham's *Antiquities of the Christian Church* bk. VIII., ch. ii. § 3; Smith's *Dictionary of Christian Antiquities*, vol. i., pp. 266 and 427.

exercising jurisdiction numbered eighteen hundred, of whom one thousand were seated in the Greek, and eight hundred in the Latin provinces of the empire; while the number of subordinate clergy may be conjectured from the circumstances that the cathedrals of Constantinople and Carthage maintained an establishment of five hundred each, and that "almost in every city the ancient churches were found insufficient to contain the increasing multitude of proselytes."¹ In short, it is a matter of established history that the Church of the New Testament had at this period made its way, through terrific persecutions, to a foremost position in numbers, intelligence, and influence throughout the empire.²

§ 2. *Estimation of New Testament books in the Third Century.*

It is equally matter of history, the evidence for which we shall see hereafter, that at this time, as indeed for a century

¹ Gibbon, ch. xvi.

² About a century before, Tertullian of Carthage, in his *Apology*, addressed to the Roman authorities ("Romanii imperii antistites"), probably at Carthage, had said: "We are but of yesterday, and we have filled every place among you,—cities, islands, fortresses, towns, market-places, the very camp, tribes, companies, palace, senate, forum. We have left nothing to you but the temples of your gods Without arms even, and raising no insurrectionary banner, but simply in enmity to you, we could carry on the contest with you by an ill-willed severance alone. For if such multitudes of men were to break away from you, and betake themselves to some remote corner of the world, why, the very loss of so many citizens . . . would cover the empire with shame."—*Apol.* § 37 (Ante-Nicene Christian Library, Tert. vol. i. p. 116.)

And in his treatise against the Jews, he says: "The Gothic peoples, the various tribes of the Moors, all the regions of Spain, diverse nations of Gaul, and places of Britain yet inaccessible to the Romans, have submitted to Christ, as well as the Sarmatians, the Dacians, the Germans, the Scythians, and nations yet unknown."—*Adv. Jud.*, ch. vii.

previous, that part of the New Testament comprised in what is called the First Canon (viz. the Gospels, the Acts, thirteen Epistles of Paul, the First Epistle of John and the First Epistle of Peter = $\frac{7059}{957}$, or about $\frac{8}{9}$ of the New Testament), was generally regarded as authoritative and inspired, and co-ordinate with the Old Testament; that the copies of this collection were multiplied so numerous as to defy the whole power of the government exerted to suppress them,¹ and so sacredly preserved that many persons suffered an ignominious death rather than deliver them up.

§. 3. *Probable means then existing for verifying the Facts.*

Now, in view of the mythical hypothesis, it remains for us to inquire what means of knowledge the Christian Church of the third century could have possessed, on which to found her belief—maintained under persecution and in the face of death²—that the facts of the Gospel history were real and the writings authentic.

The record professes to describe portions of the life and teachings of Jesus and the twelve Apostles in the three divisions of Palestine, and the travels of Paul for the purpose of founding Churches in Syria, Asia Minor, Macedonia, Greece, and Italy; containing also letters purporting to be addressed by him to the Churches in Thessalonica, Galatia, Corinth, Rome, Ephesus, Colossæ, and Philippi, and to his brethren Timothy, Titus, and Philemon. These transactions are alleged to have taken place during the period immediately preceding A.D. 64, the date of Nero's persecution, and of the probable death of Peter and Paul.

¹ Gibbon, ch. xvi.

² Gibbon estimates that the martyrs in the ten years of Diocletian's persecutions alone may have numbered 2000.—Chap. xvi.

The interval, therefore, through which Christians under Constantine must look for the facts, was about the same with that which has elapsed since the days of James the First of England.

Since we are discussing a question of literary history, suppose, for illustration, that we inquire what evidence there is of the existence of such persons as the translators of the Authorized Version of the English Bible.¹ How do we know that the history of the Conference at Hampton Court, and all the proceedings alleged to have followed in the work of translation of the Sacred Scriptures, are not a collection of myths, the creation of fancy, collected and recorded by later historians? The answer is, the facts have never been disputed. An intelligent public cannot be imposed upon in matters of this nature. If an attempt had ever been made

¹ For American readers a more striking illustration of this argument may be made by comparison with the history of the Plymouth colony which founded New England in 1620. Two centuries and a half have elapsed since the settlement of America by the "Pilgrim Fathers;" a period precisely equivalent to the interval between Christians in the days of Constantine and the Apostles.

How then, we might ask, do the citizens of the United States of America know that the reported incidents in the history of their colonial ancestors were not mythical in their origin?

In reply, the mind would first revert to the improbability of a whole nation being imposed upon in regard to the facts of its origin, and would then proceed to review the positive evidence, the tangible relics within reach of all. The rock on which the Pilgrims landed, the houses and fortifications which they erected, the records and official documents which they executed, still exist. Their graves are preserved, and the inscriptions on their tombstones are exhibited to thousands. They are linked by family history with multitudes in all parts of the continent. The writer's grandparents were, for thirty years, contemporaries and in familiar intercourse with the grandchildren of the Pilgrim Fathers. And yet the entire number of those Pilgrim ancestors did not greatly exceed a hundred, and the earlier events in their history had no other witnesses, excepting the "perishing sons of the forest."

by pretended historians to foist unhistorical records upon the reading community, protests would have come from all quarters, and the controversy would have formed a prominent part of literary history.

Besides this, the positive evidence is abundant. The men who performed this work were well known and prominent persons residing in various parts of the kingdom, and their descendants are living amongst us. They are removed from us only by a few generations.

Their memories are fresh, their personal histories are cherished, the inscriptions on their tombstones are still legible. The main facts respecting the work of translation could be substantiated by family tradition, aside from all printed testimony.

§ 4. *Comparative View of Ancient with Modern History.*

Now the entire number of men engaged in the work of translation did not exceed fifty or sixty, and their labours were confined to one place, and may be supposed to have been personally witnessed by very few.¹

On the other hand, the actors in the scenes of Gospel history are claimed to have numbered many thousands, and most of their acts to have been witnessed by many thousands more.

The record states that over five hundred brethren at one time saw Jesus after His resurrection, and Paul's letter to the Corinthians affirms that most of these persons were then living. We are further informed in the book of the Acts of the Apostles that shortly after the resurrection of Jesus three

¹ See previous note, last clause, for a parallel application of American history

thousand were converted at Jerusalem (Acts ii. 41), and that this number daily increased thereafter, (Acts ii. 47). We are told that these converts were natives of different and remote countries (Acts ii. 9—11), and that they were soon driven by persecution into all parts of the empire, preaching the Word; that Churches planted by them or others did exist in Samaria (Acts viii. 14, xv. 3), Syria (Acts ix. 19, xiii. 1, xv. 23), Phœnicia (Acts xv. 3), Galilee (Acts ix. 31), Cilicia (Acts xv. 23, 41), Pontus, Cappadocia, Bithynia (1 Peter i. 1), and Italy (Romans i. 8). Paul himself is declared to have ministered to Churches in each of the principal cities north of the Mediterranean, from Antioch on the east to Rome on the west; and striking incidents in the early history of some of them are narrated. It is apparent therefore that the points of connection, and opportunities for verifying or disproving the accuracy of the record, must have been ready and abundant to Christians in the days of Constantine. The facts therein alleged, if real, were public events, and occurred in the most populous places in all parts of the empire, and at a convenient proximity to the imperial centre. If imaginary or exaggerated, the evidence of their falsity must have been within easy reach of thousands, and must have exposed their authors to universal and merited contempt.¹

If the actors in them were numbered by thousands, the disinterested spectators of them must have been counted by tens of thousands; and the lineal descendants of both must have been living in the days of Constantine. The habits of the people were not generally so migratory as those of our own time, and the great body of the people were doubtless

¹ See Map of Roman Empire, showing localities in which the scenes of New Testament History occurred (Frontispiece).

still living where their fathers died. If miracles were performed by Jesus and His Apostles, the witnesses or the subjects of these miraculous works would have transmitted the facts through their children and grandchildren with concomitant circumstances and corroborative incidents. If Churches were founded by Paul and Peter and John in the various cities of the empire, most of those Churches must have been still in existence, and must have possessed tangible relics of their origin and history, such as places of worship¹ or of baptism, dwellings of pastors or leading members, etc. etc. If apostolic letters were written to different Churches, some trace of the original documents, or at least of very early copies, must have been still in existence.

If, from the beginning, disciples of Jesus had sealed their faith in Him with their blood, the memorials of their death and of the place of sepulture of many of them must have been still visible. If the Church had existed as a Church through these two centuries and a half, it must have had a literature, more or less copious, extending through the whole period. If it existed in sufficient magnitude to become an object of notice and of persecution by the Imperial Government, the facts must have been in some way alluded to by secular writers during the period.

These concomitant evidences would have been necessary from the nature of things; and a marked deficiency of any one of them would have given occasion to all intelligent

¹ The church is still standing in Scrooby, England, where the Pilgrim Fathers worshipped before A.D. 1620, and the record of the baptism of William Bradford, George Morton, and others, may still be read upon the Church Register.

The meeting-house in Hingham, Mass., U.S.A., built in 1680, is still standing and in good condition, though constructed wholly of wood.

persons for great distrust, if not for the entire rejection of the records. We must bear in mind that the period was one of unusual intelligence. The Christian era began in the most brilliant age of Roman literature,—the Golden Age of Augustus, the age in or near to which flourished Cæsar (died B.C. 44), Cicero (d. B.C. 43), Sallust (d. B.C. 34), Virgil (d. B.C. 19), Horace (d. B.C. 8), Strabo (d. after A.D. 21), Philo (*born* B.C. 20), Seneca (*b.* B.C. 2), Ovid (d. A.D. 18), Livy (d. A.D. 17), Tacitus (*b.* A.D. 61), Plutarch (*b.* A.D. 46), Pliny (*b.* A.D. 61), and Suetonius (*b.* A.D. 70).¹ To suppose that the Church could have reached such a position in numbers and power as it held under Constantine, unless the main facts of Christian history were substantiated by some such corroborative circumstances as we have mentioned, is to suppose a miracle of human credulity and folly more stupendous than humanity has ever witnessed, immeasurably more than any or all of those miraculous occurrences which the mythical hypothesis was contrived to discredit.

Fortunately we are not left altogether to the nature of things for our evidence that these confirmatory circumstances did exist. Some of them remain to this day, and may be briefly noticed. We will adopt the inverse order to that by which they have just been cited, viz. 1, notices of secular historians; 2, the existence and testimony of a Christian literature; 3, the evidence from relics and monuments.

¹ See synchronistical tables of ancient civilization, etc. (No. II.), pp. 98, 99.

CHAPTER III.

DATA FURNISHED BY PAGAN LITERATURE.

§ 1. *What might reasonably be expected.*

BEFORE proceeding to this part of the discussion, it may be proper to inquire how frequent and extended a recognition of Christians and their doings we might reasonably expect from their heathen contemporaries.

We should not look for a minute chronicler among their enemies. Even supposing the Christian Church to have occupied a distinct and prominent place among the sects at the beginning of her history, we should expect her to furnish her own historians, while the extraneous notices of her would be either controversial or of the nature of allusion and outline. Nor should we expect that these notices would accord to her all the prominence which she might justly claim.¹ Perfect accuracy of information, or fairness of statement about opposing sects, has ever been a rare quality among men.

¹ Lardner illustrates this point from Roman history thus: "Many writers of great worth, and many affairs of no small importance, have long lain in obscurity, or have been totally buried in oblivion.

"It has been observed that Velleius Paterculus, a man of a good family, who flourished in the time of Tiberius, and wrote an abridgment of the Roman History, in two books, has been mentioned by no ancient writer, excepting Priscian. . . . M. Annæus Seneca, father of L. A. Seneca the Philosopher, and author of divers works, has been confounded with his son, and has been almost unknown as a writer. . . . Lucian, a subject of the Roman Empire, who has

When we add to this the remembrance, that under the influence of Pagan Rome the Christian faith, however prominent, was everywhere despised and hated as a "new and pernicious superstition," whose avowed tendency and purpose was the overthrow of all existing religions, and the extinction of idolatry, we should not be surprised to find both ignorance and "silence" respecting them on the part of the few writers which the Roman world at that day produced—writers many of whom filled official stations in the Roman Government.

But the Christian Church did not occupy a prominent place, in the outset of its history. The uninformed are often misled by this erroneous presumption.

It is by our partiality to it, and by our historical researches, that it has been brought into the foreground of the picture of the first three centuries. A moment's reflection will show us that Christians and their doings were of but little comparative account in making up the history of the world under the Roman Emperors. At first they were but a mere handful, springing up in a remote province, a sect of a sect, so to speak, the petty disturbances of which seldom, if ever, excited attention in the Imperial City.

Even after they had increased in numbers and extended very widely in various parts of the empire, it was some time

written so many things, has taken little notice of Roman authors or Roman affairs. He has a laboured encomium of Demosthenes, but says nothing of Cicero. . . . Maximus Tyrius, a Platonic Philosopher, flourished in the time of Antoninus the Pious, and several of his Dissertations were written at Rome; 'nevertheless,' as Davies, one of his editors, says, 'he appears little acquainted with Roman affairs. Nay,' says he, 'I do not recollect that he has made any reference to the Roman History.'"—*Credibility*, "Heath. Test.," ch. xxii. (vol. vii. p. 305. Here and elsewhere reference is made to the London ed. of Lardner, 1838).

before they were distinguished from the various sects of Judaism.

There is, therefore, but little reason to expect that a heathen historian, writing of his own time, and having no personal interest in Christians, should make very frequent allusions to them, or be very minute or accurate in his description.¹ And we should have still less reason to anticipate that literary men of the same period, whose themes are not necessarily related to Christianity, should go out of their way to make mention of it.

Nevertheless we shall find, upon examination, that a fair proportion of Pagan writers have in some way recognised the existence and spread of Christianity during the first two centuries.

For convenience of reference we shall enumerate these as well as Christian writers in their chronological order. It will then be easy, at the close,² to apply the retrospective process suggested above (ch. 1, § 2) as a method of argument.

¹ In a history of the New England Colonies from 1630 to 1649, written by John Winthrop, the Governor, we find only very casual and indistinct allusions to Baptists as a sect, though this was a time of peculiar interest in their history; so much so, that Uhden, in his *History of Congregationalists* (The New England Theocracy, Boston, 1859), devotes to them nearly the whole of the thirty pages which describe this period. Facts are mentioned, indeed, which belong to their history, relating to individuals, but only as they seem to have been forced into notice by their connection with civil government. Yet this was not the result of ignorance nor of any effort at concealment. The prominent events of Baptist history occurred under his very eyes; and, on the other hand, fairness and impartiality are qualities ascribed by all parties to the work which he wrote. Had both these circumstances been reversed,—had the scene of their operations for the most part been remote, and his own mind blinded by prejudice,—how natural would it have been for him to avoid all allusions to them, or make such references as would throw discredit upon their account of themselves.

² See ch. v. § 3, *Retrospective View*, p. 48

§ 2. *Notices of Secular Historians.*

Only nine secular historians have a place in history as living in the first two centuries, viz. Appian and Pausanias among the Greeks, and Livy, Paternulus, Valerius, Justin, Florus, Tacitus and Suetonius among the Latins. Of these the first seven write respecting an earlier period. None of them records any events subsequent to the reign of Tiberius.¹

Of the remaining two, Suetonius was a biographer, and wrote a series of brief sketches, entitled *Lives of the first twelve Cæsars*. In his life of Claudius he has an incidental allusion which confirms Luke's account of the expelling of the Jews from Rome on account of Christian controversies,² and in his life of Nero he notices the cruel persecution of Christians by that emperor.³

Tacitus, the historian of the empire, and Consul of Rome in A.D. 97, has given a somewhat extended statement⁴ respect-

¹ The works of the earlier authors are as follows:—

1. Appian. A History of the World down to Augustus, who died A.D. 14.
2. Pausanias. An Itinerary descriptive of Grecian Art, etc.
3. Livy. History of Rome to B.C. 9. He died A.D. 17.
4. Velleius Paternulus. An abridgment of Roman History, nearly all lost. He died A.D. 31.
5. Valerius Maximus. "*Dicta et facta memorabilia*," dedicated to Tiberius, who died A.D. 37.
6. Justin. An epitome of the history of Trogus Pompeius, who lived in the time of Augustus.
7. Lucius Annæus Florus. An abridgment of early Roman History. The biographers Curtius and Plutarch also treat of persons living before the death of Christ.

² Claudius Judæos, impulsore Chresto assidue tumultuantes, Româ expulit. *Claud.* cap. 25. Comp. Acts xviii. 1, 2.

³ Afflicti supplicii Christiani, genus hominum, superstitionis novæ et maleficæ. *Nero*, cap. 16.

⁴ The *Annals* of Tacitus were written about the year A.D. 100. The author,

ing the numbers of Christians, their diffusion throughout the empire, and their persecution in the days of Nero. Of this statement Gibbon (ch. xvi.) says: "The most sceptical criticism is obliged to respect the truth of it."

§ 2. *Notices of Pagan Writers not strictly historical.*

Beside these direct historical notices, we find the growth and spread of Christianity alluded to in literary works originating in various parts of the empire.

Juvenal, a contemporary of Tacitus, has been supposed to

Caius Cornelius Tacitus, was at this time over forty years of age, and had been Prætor and Consul of Rome, besides filling other posts of honour. The *Annals* were the last of his works which were preserved; they extended from the reign of Tiberius (A.D. 14) to the death of Nero (A.D. 68). In describing the reign of Nero, he comes to the terrible fire at Rome, which occurred in the tenth year of Nero, A.D. 64. After giving an account of this fire, and of the orders given for rebuilding the city, and the methods used to appease the gods, he goes on to say: "Sed non ope humana, non largitionibus principis, aut deum placamentis decedebat infamia, quin jussum incendium crederetur. Ergo abolendo rumori Nero subdidit reos, et quæsitissimis pœnis adfecit, quos per flagitia invisos vulgus Christianos appellabat. Auctor nominis ejus Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio adfectus erat. Repressa in præsens, exitiabilis superstitio rursum erumpebat, non modo per Judæam, originem ejus mali, sed per Urbem etiam, quo cuncta undique atrocia aut pudenda confluunt celebranturque."—*Annals*, lib. xv., § 44.

He then goes on to describe the cruel nature of the tortures to which they were subjected, calling the victims *multitudo ingens*, "a vast multitude," and saying that they were condemned not so much for burning the city as for their "hatred of mankind." Here are allusions to the death of Christ, its time and manner, the position He held as leader of those bearing His name, the origin of Christianity in Judæa, and its wide and rapid spread through that and other countries, so that even at Rome it had a great number of adherents. They come naturally into the course of the narrative, and their authenticity has ever been disputed.

refer to Nero's persecutions in a passage¹ in his First Satire, which Dryden thus translates :

"But if that honest license now you take,
If into rogues omnipotent you rake,
Death is your doom, impaled upon a stake,
Smeared o'er with wax, and set on fire to light
The streets, and make a dreadful blaze by night."

He also closes his Fourth Satire with some expressions² about Domitian, which, from some corresponding statements in the writings of Lactantius, have been supposed to allude to that emperor's cruelty to Christians.

In A.D. 104, or 112, was written the well-known letter³ of Pliny the Younger to the Emperor Trajan, in which he

¹ "Pone Tigellinum, tæda lucebis in illa
Qua stantes ardent, qui fixo gutture fumant,
Et latum media sulcum deducit arena."

Sat. I., l. 155, sq.

² "Atque utinam his potius nugis tota illa dedisset
Tempora sævitæ, claras quibus abstulit Urbi
Illustresque animas impune et vindice nullo.
Sed periit, postquam cerdonibus esse timendus
Cøperat. Hoc nocuit Lamiarum cæde madenti."

Sat. IV., l. 150, sq.

³ Caius Plinius Cæcilius Secundus, or Pliny the Younger, Governor of the province of Bithynia in A.D. 103, or according to Merivale, A.D. 111 (*Hist. Emp.* ch. lxx.), was a personal friend of Tacitus, and not far from the same age. He was a man of liberal education, and fond of literary pursuits. While in Bithynia, where he spent nearly two years, he wrote frequent letters to the Emperor Trajan on various matters of business and friendship. These letters, as well as many of the answers to them, he afterwards collected and published. One of them reads as follows: "It is customary, my lord, for me to refer to you all matters concerning which I have any doubt. For who can better direct my uncertainty, or instruct my ignorance? I have never been present at any examinations of Christians. So that I know not what or how much it is customary, either to punish or inquire into their conduct. Nor have I been a little doubtful whether there should be any distinction on account of age, or whether you are pleased to have the tender in no way

describes the spread of Christianity in the north of Asia Minor, and states many interesting facts respecting the religious observances of Christians.

distinguished from the more robust; whether pardon should be awarded to repentance, or whether to him who has been a Christian at all, it shall be of no avail that he has ceased to be one; whether the name itself, even if it is without actual crimes, is to be punished, or only crimes which are found connected with the name. In the meantime, in respect to those who have been brought before me as Christians, I have pursued this course: I have inquired of them whether they were Christians. Those confessing, I again and a third time interrogated, threatening the death penalty (supplicium); such as still persisted I commanded to be led away to punishment. For I had no doubt, whatever might be the nature of their opinions, that contumacy and inflexible obstinacy ought to be punished. There were some of a like infatuation whom, because they were Roman citizens, I have noted down to be sent to the city." (We omit his mention of some who consented to supplicate the gods, and to revile the name of Christ; "none of which things, they say, can they be compelled to do who are really Christians.")

"Others, named by an informer, declared themselves to be Christians, and soon after denied it; some that they had been, but had ceased to be some three years ago, and some longer, and one or more above twenty years. All these worshipped your image and the statues of the gods: they also cursed Christ. Moreover, they affirmed that this was the extent of their fault or error; that they were accustomed to assemble on a stated day, before light, and sing among themselves, alternately, a hymn to Christ, as if God; and bind themselves by an oath, not to any wickedness, but that they would not commit theft, nor robbery, nor adultery, that they would not falsify their word, nor, when called upon, deny a pledge committed to them; which things having been enacted, it was the custom for them to separate and again come together to partake of food, a meal eaten in common, and harmless, which itself they had forborne to do after my edict, by which, according to your commands, I forbade assemblies (*hetærias*) to be held. From which (account) I regarded it more necessary to ascertain what was true, and that by torture, from two maid-servants, who were called *ministrae*. But I have discovered nothing, other than a bad and excessive superstition; and so, suspending the trial, I have come to consult with you.

"For the affair seems to me worthy of consultation, especially on account of the number endangered. For many of every age, of every rank, of both sexes even, are brought into peril, and will continue to be. For the contagion of this superstition pervades not cities only, but towns also, and the open country,

About A.D. 109 certain discourses were delivered at Nicopolis in Epirus by Epictetus, the Stoic, and published by Arrian, which are thought to contain allusions to Christians under the name of Galileans.¹

Not far from the same period also flourished Dion Chrysostomus the Sophist; from an oration by whom to the Corinthians a passage is quoted which seems to allude to Christians as haters of the prevailing idolatry.²

All of the writers thus far mentioned were subjects of the Emperor Trajan, who reigned nineteen years, from A.D. 98 to 117. The Emperor Hadrian succeeded him, and from his pen we find allusions to Christians, in letters addressed in A.D. 117 to Minucius Fundanus, Proconsul of Asia,³ and in A.D. 134 to his brother-in-law, Servianus, the consul

which it seems (to me) may be restrained and corrected. It certainly is quite evident that the temples, just now nearly desolate, have begun to be frequented, and the sacred solemnities, after a long intermission, to be revived, and everywhere victims to be sold, of which hitherto very rarely a buyer could be found. From which it is easy to imagine what crowds of men might be redeemed, if there were space for repentance."—Plinii *Epist.* lib. x. 96 (al. 97).

This epistle is followed by the answer of Trajan, which is brief and to the point, giving the desired directions, and commending his deputy for the course he had taken. It, however, adds nothing to our present purpose.

¹ Οὐχ ὁρᾷς πῶς ἕκαστος λέγεται Ἰουδαῖος; πᾶς Σύρος; πᾶς Αἰγύπτιος; καὶ ὅταν τινα ἐπαμφοτερίζοντα εἶδωμεν, εἰώθαμεν λέγειν, οὐκ ἔστιν Ἰουδαῖος, ἀλλ' ὑποκρίνεται· ὅταν δ' ἀναλάβῃ τὸ πάθος τὸ τοῦ βεβαμμένου καὶ ἡρημένου, τότε καὶ ἔστι τῷ ὄντι, καὶ καλεῖται Ἰουδαῖος. Οὕτω καὶ ἡμεῖς παραβαπτισταί· λόγῳ μὲν Ἰουδαῖοι, ἔργῳ δ' ἄλλο τι.—Lib. 2, c. 9.

Εἶτα ὑπὸ μανίας μὲν δύναται τις οὕτω διατιθῆναι πρὸς ταῦτα, καὶ ὑπὸ ἔθους, ὥς οἱ Γαλιλαῖοι, ὑπὸ λόγου δὲ καὶ ἀποδείξεως οὐδεὶς δύναται μαθεῖν, ὅτι ὁ Θεὸς πάντα πεποίηκε τὰ ἐν τῷ κόσμῳ.—Lib. 4, c. 7.

² Τίνας γὰρ οὗτοι οὐ διαβεβλήκασιν οἱ πάντα διαβάλλοντες; οὐ Σωκράτην; οὐ Πυθαγόραν; οὐ Πλάτωνα; οὐκ αὐτὸν τὸν Δία; καὶ τὸν Ποσειδῶ; καὶ τὸν Ἀπόλλω, καὶ τοὺς ἄλλους θεούς; *Corinthiac. Or.* xxxvii.

³ It appears, according to Eusebius, that one Serenius Granianus, Proconsul of Asia, wrote to Hadrian that it seemed to him unjust that the Christians

at Rome.¹ The first was written from Egypt, and the second from Syria.

should be put to death only to gratify the clamours of the people, without trial, and without any crime being proved against them; and that Hadrian, in answer to his appeal, wrote to Minucius Fundanus, the successor of Granius (whose Proconsulate was about expiring), the following letter:

"To Minucius Fundanus: I have received a letter written to me by Sere-nius Granianus, an illustrious man, whom you have succeeded. It does not seem to me then that this affair should be left unexamined, in order that the people may not be excited to commotion, and opportunity (*χορηγία*, expenses) of evil practice be afforded to informers. If, therefore, in respect to this demand, the people of the province are able distinctly to make confident affirmation against the Christians, that they also may answer before the court, let them proceed in this way, but not by importunate demands nor clamours only. For it is far more proper, if any one wishes to make accusation, that you should take cognizance of it. If, therefore, any one accuses and proves anything to have been done contrary to the laws, then truly do you determine according to the degree of the crime; as (on the other hand), by Hercules, if any one prefers this (charge) for the sake of slander, let him be treated with such severity as you shall regard a just recompense." The expression "importunate demands" and "clamours" (*ἀξιώσεων*) is said to refer to a popular cry of those times, on the occasion of public shows, or other assemblies, "The Christians to the lions!" by which they sometimes prevailed upon the Emperor to commit acts of persecution. This letter shows that there were then Christians in Asia, and in considerable numbers, and that they were obnoxious to the mass of the people, and is, so far as it goes, a confirmation of Christian testimony respecting the same period. This is the letter which Justin Martyr appended to his *First Apology*, addressed to Antoninus Pius. It was originally written in Latin. Eusebius translated it into Greek, and inserted it in his *History*. (1st *Apol.*, c. 69; comp. A. N. Lib. Justin, p. 66.) Its genuineness is undoubted.

¹ Hadrian had been some time in Egypt. After leaving that country while in Syria, he wrote as follows: "Hadrian Augustus to Servianus the Consul, greeting—Egypt, which you recommended to me, my dear Servianus, I have found to be fickle and inconstant, carried about by every excitement of rumour. They who worship Serapis are Christians; and they are devoted to Serapis who call themselves Christ's Bishops. There is no ruler of the Jewish Synagogue, no Samaritan, no presbyter of the Christians who is not an astrologer, a soothsayer, an anointer.

"The patriarch himself, should he come to Egypt, would be required by some to worship Serapis, by others Christ. A class of men very seditious, boastful

Antoninus Pius succeeded Hadrian as emperor July 10, A.D. 138 and reigned twenty-three years. To him was addressed the *First Apology* of Justin the Martyr. In an account of this apology given by Eusebius, he records the substance of an edict issued by Antoninus, addressed to the Common Council of Asia, deprecating the persecution of Christians, and alluding to the advice given in the rescript of his father Hadrian.¹

There are some passages in the writings of Apuleius, who

and overbearing. The city is wealthy, splendid, productive, in which no one lives in idleness. Some blow glass, by others paper is made, others are linen-weavers; all, in fact, both appear to, and actually have some trade. The gouty have (work) which they can do; the blind have (work) which they can do; nor do those even whose hands are palsied live in idleness among them. They have one God. Him the Christians, Him the Jews, Him all the Gentiles, also worship." (Flav. Vopiscus in *Saturnino*, cap. vii., viii.; Lardner, *Heath. Test.*, London, 1838, ch. xi. vol. vii. p. 98.)

Here we learn that in Alexandria also, and other parts of Egypt, Christians had become quite numerous, though it was then but a century after our Saviour's resurrection. Christ's Bishops were already nearly or quite as influential as the priests of Serapis.

¹ Euseb. lib. iv., cap. 13. The genuineness of this edict is disputed by many good critics, though Lardner was disposed to accept it.

Eusebius also records a reference to this edict of Antoninus made in the apology addressed by Melito, Bishop of Sardis, to Marcus Aurelius, the son and successor of Antoninus Pius, about the year A.D. 177. The apology is transcribed by Eusebius at some length, lib. iv., cap. 26. It contains the following passage: "Of all the Roman emperors, Nero and Domitian only, who were misled by designing men, have shown enmity to our religion. From them have proceeded evil reports concerning us, that are received and propagated by the vulgar; which have often been checked by your pious ancestors, who by edicts have restrained those who have been troublesome to men of our religion, among whom is your grandfather Hadrian, who wrote, as to many others, so particularly to Minucius Fundanus, Proconsul of Asia. And your father also, at the same time that you governed all things with him, wrote to several cities that they should not give us any vexation, and among them to the Larisseans, and the Thessalonians, and the Athenians and to all the Greeks."—*Lardner's Translation*; ch. xiv. (vol. vii. p. 127).

flourished about A.D. 163, which are thought to indicate some knowledge of Christians and their affairs. One of these is found in his work called, *The Metamorphosis; or, The Golden Ass*, in which he ascribes to the wife of his master certain vices, which are supposed to be a caricature of Christian practices.¹ Another appears in his apology for marrying Pudentilla, a rich widow, in which his accusations against her brother-in-law, who appeared against him, seem in like manner to describe a Christian from a heathen point of view.²

The year A.D. 176 is the date assigned by Cave to Lucian, a native of Samosata in Syria, whose writings contain extended allusions to the faith and practices of Christians, but distorted and inaccurate, as might be expected from one whose knowledge was limited and his spirit unfriendly to them.

One of these allusions is found in his letter to Cronius concerning the death of Peregrinus Proteus,³ a famous Cynic,

¹ *Metam.* lib. ix; Valpy, vol. ii. pp. 589—91.

"Nec enim vel unum vitium nequissimæ illi fœminæ deerat; sed omnia prorsus, ut in quandam cœnosam latrinam, in ejus animum flagitia confluxerant: scœva, sæva, virosa, ebriosa, pervicax, pertinax: in rapinis turpibus avara, in sumtibus fœdis profusa: inimica fidei, hostis pudicitia. Tunc spretis atque calcatis divinis numinibus, in vicem certæ religionis, mentita sacrilega præsumptione Dei quem prædicaret unicum," etc.

² Valpy, p. 1457. (Pp. 496, 497, Flor. Ed).

"Atque ego scio, nonnullos, et cum primis Æmilianum istum, facetiæ sibi habere, res divinas deridere. Nam, ut audio, partino Censium (percententibus?) qui istum novere, nulli Deo ad hoc ævi supplicavit, nullum templum frequentavit; si fanum aliquod prætereat, nefas habet adorandi gratia manum labris admovere," etc.

³ "Οτεπερ καὶ τὴν θαυμαστὴν σοφίαν τῶν Χριστιανῶν ἐξέμαθε, περὶ τὴν Παλαιστίνην τοῖς ἱερεῦσιν καὶ γραμματεῦσιν αὐτῶν ξυγγενόμενος. . . (?) καὶ τί γάρ; ἐν βραχεῖ παῖδας αὐτοὺς ἀπέφηνε, προφῆτης, καὶ θιασάρκης, καὶ ξυναγωγεὺς, καὶ πάντα μόνος αὐτὸς ὢν καὶ τῶν βίβλων τὰς μὲν ἐξηγεῖτο, καὶ διεσάφει, πολλὰς δὲ αὐτὸς καὶ ξυνέγραφε καὶ ὥς θεὸν αὐτὸν ἐκείνοι ἡγοῦντο καὶ νομοθέτη ἐχρῶντο,

who publicly burned himself to death at Olympia, about the year A.D. 166.

The translation of the passage, as given by Lardner, is as follows: "At which time he learned the wonderful doctrine of the Christians by conversing with their priests and scribes near Palestine;¹ . . . and in a short time he showed they were but children to him; for he was a prophet, high-priest, ruler of a synagogue, uniting all offices in himself alone.

"Some books he interpreted and explained, others he wrote; and they spoke of him as a god, and took him for a lawgiver, and honoured him with the title of Master. They therefore still worship that great man who was crucified in Palestine, because he introduced into the world this new religion. Moreover, their first lawgiver has taught them that they are all brethren, when once they have turned and renounced the gods of the Greeks, and worship that Master of theirs who was crucified, and engage to live according to his laws."

There are also passages in a fiction of Lucian which he denominates, "*True History*,"² where he describes a golden city in a manner so closely resembling that in Revelation xxi., as to render it probable that it was borrowed from it.

The same date (A.D. 176) is usually assigned to Celsus, the opponent of Christianity, whose arguments were recorded

καὶ προστάτην ἐπέγραφον. Τὸν μέγαν γοῦν ἐκείνον ἔτι σέβουσι τὸν ἄνθρωπον, τὸν ἐν τῇ Παλαιστίνῃ ἀνασκολοπισθέντα, ὅτι καὶ τὴν ταύτην τελετὴν εἰσήγαγεν ἐς τὸν βίον. ἔπειτα δὲ ὁ νομοθέτης ὁ πρῶτος ἔπεισεν αὐτοὺς, ὡς ἀδελφοὶ πάντες εἶεν ἀλλήλων· ἔπειδ' ἅπαξ παραβάντες, θεοὺς μὲν τοὺς Ἑλληνικοὺς ἀπαρνήσωνται, τὸν δὲ ἀνεσκολοπισμένον ἐκείνον σοφιστὴν αὐτῶν προσκυνῶσι, καὶ κατὰ τοὺς ἐκείνου νόμους βιώσι.—De Morte Peregrini, c. 11—13. Lardner, *Heath. Test.*, ch. xix. (vol. vii. pp. 279-80).

¹ Tanaquil Faber conjectures that a sentence is left out here by some Christian copyist, more pious than wise, because it contained some expressions injurious to our Saviour.

² *Vera Historia*, lib. ii., ch. 6—12.

and replied to by Origen. The original works of Celsus are lost, but the fragments preserved to us in the argument of Origen are very numerous and of great value.

About eighty quotations from, or references to, the books of the New Testament are found in them, chiefly the four Gospels. He says that Jesus was represented as the Word of God,—called Himself the Son of God,—was a Man of Nazareth,—was the reputed Son of a carpenter,—was claimed to have been miraculously conceived;—that His coming was foretold by Magi, who saw a star in the east,—that the prediction led to the slaughter of the infants by Herod. Allusion is made to His being carried into Egypt,—to His baptism by John, and the descent of the dove with a voice declaring Him to be the Son of God,—to the temptation by an evil spirit,—to the choice of twelve Apostles.

He admits that Jesus wrought miracles, such as curing the sick, multiplying loaves, raising dead persons to life, restoring sight to the blind, and healing lameness, though he seems to ascribe these to magic.

He refers to many points in the doctrine of Christ, as contained in the Sermon on the Mount, and to the claim of His disciples that Jesus foretold His sufferings and His resurrection. He alludes to the denial of Peter and the betrayal of Judas, and to all the leading incidents of the crucifixion, such as the scourging, crowning with thorns, scarlet robe, the drink of gall, His apparent desertion by the Father, the darkness, and the earthquake—the last two being spoken of as asserted by His disciples. In like manner he refers to the alleged incidents of the resurrection, saying: "We take these things from your own writings, to wound you with your own weapons." Dr. Doddridge has well said: "An abridgment of the history of Christ may be found in Celsus."

The son and successor of Antoninus Pius was Marcus Aurelius, who was Emperor of Rome from A.D. 161 to 180. He was surnamed the Philosopher, and was in many respects a good ruler. A work by him, still extant, usually entitled *Meditations*,¹ contains the following passage,² as translated by Casaubon:³ "That soul which is ever ready, even now presently (if need be), to be separated from the body, whether by way of extinction, or dispersion, or continuation (in another place and estate), how blessed and happy is it! But this readiness of it must proceed, not from an obstinate and peremptory resolution of the mind, violently and passionately set upon opposition (as Christians are wont); but from a peculiar judgment, with discretion and gravity, so that others may be persuaded also, and drawn to the like example, but without any noise and passionate exclamations." The last expression (*ἀτραγώδως*) might better have been rendered "not tragically," or "without effort to imitate tragic actors." The whole passage shows that the triumphant death of Christians was a thing not unfamiliar to "the Philosopher" or his readers.

Marcus Aurelius had a teacher of Latin whose name was Fronto, an orator and rhetorician. Only certain letters of his, and a treatise on synonyms, have come down to us; but in the *Apology* of Minucius Felix (published about A.D. 210), while denying the calumnious charge of incestuous conduct,

¹ Τὰ εἰς εαυτὸν. *De rebus suis*.

² Οἷα ἐστὶν ἡ ψυχὴ, ἡ ἑτοιμος, ἐὰν ᾗδῃ ἀπολυθῆναι δέῃ τοῦ σώματος, καὶ ᾗτοι σβεσθῆναι, ἢ σκεδασθῆναι, ἢ συμμεῖναι. Τὸ δὲ ἑτοιμον τοῦτο, ἵνα ἀπὸ ἰδικῆς κρίσεως ἔρχηται, μὴ κατὰ ψιλὴν παράταξιν, ὥς οἱ χριστιανοὶ, ἀλλὰ λελογισμένως, καὶ σεμνῶς, καὶ ὥστε καὶ ἄλλον πείσαι, ἀτραγώδως.—*Meditationes*, lib. xi., § 3.

³ *M. A. Antoninus, the Emperor, his Meditations concerning Himself*. Translated out of the original Greek, by Meric Casaubon, D.D. 4th Ed. London, 1673.

made against Christians, occurs this remark :¹ “Nor does your Fronto attest it as a positive witness, but he flings it out in the way of reproach as an orator.”

Another literary man of some note during the reign of Marcus Aurelius was Ælius Aristides, the Sophist, large extracts from whose orations have been preserved by Photius. In one of these he gives an account of certain “impious men in Palestine,” who would not worship the gods; which is thought by Lardner² and others to describe Christians, though he does not use the name.

To this period also may be referred the works of Galen, the physician, who is said to have been born A.D. 130, and to have died about A.D. 200. In one passage in his writings³ he alludes to the “school of Moses or Christ,” as one “where we must receive laws without any reason assigned;” and in another he says :⁴ “It is easier to convince the disciples of Moses and Christ, than physicians and philosophers who are addicted to particular sects.”

During the third century, as Christianity grew into prominence, it became the subject of laboured attack on the part of Pagan writers, and of active persecution on the part of

¹ Et de incesto convivio fabulam grandem adversum nos dæmonum coitio mentita est, ut gloriam pudicitiae deformis infamiae aspersione macularet Sic de isto et tuus, Fronto, non, ut affirmator, testimonium fecit, sed convicium, ut orator, adpersit.—Minuc. Felix, cap. 31, *Corpus Script. Eccles. Latinorum*, vol. ii., Vienna, 1867.

² Lardner, ch. xx. (vol. vii. p. 295).

³ Κάλλιον δ' ἂν ἦν πολλὰ προσθεῖναι τινα, εἰ καὶ μὴ βεβαίαν ἀπόδειξιν, παραμυθίαν γοῦν ἱκανὴν τῷ λόγῳ περὶ τῶν ὑκτὼ ποιότητων, ἵνα μή τις εὐθὺς κατ' ἀρχὰς, ὥς εἰς Μοῦσου καὶ Χριστοῦ διατριβὴν ἀφιγμένος, νόμων ἀναποδείκτων ἀκούῃ, καὶ ταῦτα ἐν οἷς ἤκιστα χρή.—*De Differentia Pulsuum*, Ed. Basil, iii. (p. 22).

⁴ Θάπτον γὰρ ἂν τις τοὺς ἀπὸ Μοῦσου καὶ Χριστοῦ μεταδιδάξει ἢ τοὺς ταῖς αἵρέσεσι προστετηκότας ἰατροὺς τε καὶ φιλοσόφους.—*De Differentia Pulsuum* iii. (p. 34).

the government, the details of which are too voluminous to be here recorded. We shall have to content ourselves with a mere catalogue of the principal authors who made mention of Christianity, and those emperors who thought it necessary by special edict to recognise its growing influence upon society at large.

For fuller particulars, a reference is given in each case to the original sources, of most of which an English translation may be found in the seventh volume of Lardner's works :

Septimius Severus (Emp. 193—211) published an edict against Christians. Spartian, *Sever.*, cap. 16, 17.

Alexander Severus (Emp. 222—235) refers approvingly to certain Christian practices, as well known, when publishing an edict about the appointment of officers in the provinces. He also gave a rescript in favour of Christians, when their right to a certain spot of ground for a church edifice was disputed by the vintners of Rome. Lampridius, cap. 45, 49. Crevier, *Hist. of Rom. Emp.*, vol. viii.

Ulpian, the lawyer (fl. A.D. 220), is said to have published a treatise, now lost, upon *The Duty of Proconsuls*, in which all edicts published against Christians were recorded. Lactantius, *Inst.*, lib. v. cap. ii.

Dion Cassius (d. A.D. 230), in his *History of the Romans*, describes the destruction of Jerusalem by Titus and Vespasian, Domitian's persecution of Christians, and Nerva's leniency towards them. Lib. lxxvi. 67, 68.

Maximin, the Thracian (Emp. 235—238), is said to have persecuted the clergy of some Churches. Sulpicius Sev., lib. ii. cap. 32.

Decius (Emp. 249—251) published edicts of persecution against Christians. Basnage, ann. 250, num. iv., v. Sulp. Sev., lib. ii. cap. 32.

Gallus (Emp. 251) is said to have persecuted Christians. Euseb. *H. E.*, lib. vii. cap. 1.

Valerian (Emp. 253—260) published several edicts of persecution. Euseb. *H. E.*, lib. vii. cap. 10.

Gallienus (Emp. 259—261) issued edicts of toleration. Euseb. *H. E.*, lib. vii. cap. 13.

Amelius, the Platonic philosopher (A.D. 263), exhibits in his writings an acquaintance with the Gospel of John. Euseb. *Præp. Evang.*, lib. xi. cap. 19.

Aurelian (Emp. 270—275) alludes to Christians in a letter to the Senate of Rome about the Sibylline books. Vopiscus, *Aurel.*, cap. 20.

Porphyry (fl. A.D. 270) wrote numerous works, among which were fifteen books *Against the Christians*. He was answered by Eusebius (20 books), Apollinarius (30 books), and Methodius (10,000 lines). Only fragments of his work remain.

Hierocles (fl. A.D. 303) wrote *Truth-loving Words against the Christians*, in two books, now lost, which were answered by Lactantius and Eusebius. See Lardner, ch. xxxix., vol. vii. pp. 474—503.

In order properly to estimate the value of Pagan testimonies to the existence of Christianity, it may be well to compare the list we have now given with the entire catalogue of writers whose works are extant upon any subject, who lived during the first three centuries. For this purpose the reader is referred to Table II., page 98, where a standard list of the principal literary men of that period may be found, taken from the *Oxford Chronological Tables of Ancient History*.

Few persons are aware how limited is the number of writers whose works have come down to us from that period.

It may surprise many to find, upon examination of the tables, that the enumeration we have just finished nearly exhausts our present catalogue of secular writers during the first three centuries. Certainly there has been no period since, when the *proportionate* number of allusions to Christianity on the part of merely literary men has been nearly as great.

Beside this direct form of testimony to the truth of the evangelic record, and to the facts of gospel history, on the part of writers who were not friendly to Christianity, there is an evidence, not less conclusive, because undesigned, to be derived from coincidences of statement and confirmations of their accuracy which may be found in the works of such writers as Josephus, Philo, Tacitus, Dion Cassius, Strabo, Xenophon, Livy and others. This argument, which would occupy too much space for our present discussion, has been well stated by Rawlinson in his seventh Bampton Lecture upon the *Historical Evidences*. The number and variety of the confirmations of the accuracy of the sacred narrative which he has thus collected is something remarkable, especially in the case of those derived from Josephus, whose studied avoidance of all direct allusion to the Christian religion and its Founder only adds weight to these involuntary testimonies to the truth.

CHAPTER IV.

DATA FURNISHED BY CHRISTIAN LITERATURE.

§ 1. *The Apostolic Fathers.*

HAVING reviewed the notices of Christianity which appear in early Pagan literature, we now come to consider those evidences of the existence and spread of Christianity which appear in or consist of the writings of early Christians. These ancient representatives of the Christian faith it has been customary to divide into two classes: Apostolic Fathers, and Christian Fathers; the former term being applicable to those who are presumed to have derived their teaching directly from some one or more of the Apostles. The works usually ascribed to "apostolical men" are the Epistle of Barnabas, the Epistles of Clement of Rome, the Epistles of Ignatius, the Martyrdom of Ignatius, the Epistle of Polycarp, the Martyrdom of Polycarp, the Epistle to Diognetus, the Shepherd of Hermas, and a fragment from Papias.¹

The *Epistle of Barnabas* was ascribed by Clement of Alexandria and Origen to Barnabas, the companion of Paul. Many distinguished recent critics have from internal evidence

¹ Among the best critical editions of these works are: *Patrum Apostolicorum Opera*, C. J. Hefele, Tubingen, 4th ed. 1855. *Pat. Ap. Op.*, A. R. M. Drossel, Leipsic, 1863. *Pat. Ap. Op.*, O. de Gebhardt, A. Harnack, Th. Zahn, 2nd ed. Leipsic, 1876-78. *Pat. Ap. Op.*, F.X. Funk, Tubingen, 1878.

rejected this theory, though not with entire unanimity.¹ All agree, however, as to its great antiquity, not later than the beginning of the second century; and it is therefore possible that the writer may have been a disciple of some Apostle. The text, until recently, was complete only in a Latin version, the Greek having many mutilations; but the discovery of the Sinaitic MS. by Tischendorf in 1859 brought to light a complete Greek copy, which has greatly added to the interest taken by scholars in this Epistle.² Among other things, this discovery confirms the supposition that the author of the Epistle refers to Matthew's Gospel, under the formula, "as it is written."³

Of the two Epistles ascribed in the early Church to *Clemens Romanus*, or Clement, Bishop of Rome, only the first presents evidence of authenticity. This was probably written about A.D. 97. The manuscript of it in the library of the British Museum was until lately the only one known to be in existence. It is subjoined to the celebrated Alexandrian Codex (A) of the New Testament. Quite recently, however, another copy has been discovered at Constantinople by P. Bryennios. In this Epistle are found quotations from the

¹ Neander, Hug, Baur, Hefele, Winer, Hilgenfeld, Donaldson, Westcott, and Müller reject the authorship of Barnabas, the Levite; while Gieseler, Credner, Guericke, Bleek and Möhler sustain it. See article "Barnabas, Epistle of," in *Smith's Dict. of Chr. Biography*, by Prof. Wm. Milligan, of the Univ. of Aberdeen, who renews the controversy in favour of Barnabas as the author.

² See J. G. Müller, *Erklärung des Barnabasbriefes, ein Anhang zu de Wette's Exegetischem Handbuch zum Neuen Test.*, Leipsic, 1869; also an article by Dr. Donaldson, in his *History of Christian Literature and Doctrine*. Another MS. of the Epistle has since been discovered at Constantinople.

³ At the end of ch. iv. the Latin version reads: "Adtendamus, ne quando, sicut scriptum est, multi vocati, pauci vero electi inveniamur." The Greek now proves to be *προσέχωμεν, μήποτε, ὡς γέγραπται, πολλοὶ κλητοὶ ὀλίγοι δὲ ἐκλεκτοὶ εὐρεθῶμεν*.

First Epistle of Paul to the Corinthians, and such allusions or coincidences of expression as evince an acquaintance with other Epistles of Paul, the Epistle to the Hebrews, the Epistles of James and of Peter, and perhaps other books of the New Testament. The quotations of the words of Christ found in it correspond substantially with passages in the first three Gospels, but may have been derived from oral tradition.

Ignatius of Antioch, called also δ Θεοφόρος, is said by Eusebius to have been ordained Bishop of Antioch, as the successor of Evodius, in A.D. 69. He held this office until his death, which occurred at Rome, where he was condemned by Trajan to be devoured by wild beasts. The year of his death has been much disputed. Some of the best recent critics adopt A.D. 115 as the probable date.

Fifteen Epistles are extant which have been ascribed to his Father, eight of which are undoubtedly spurious. The remainder have suffered many interpolations, and the question of their genuineness, even in part, has been the subject of much controversy. In 1869, the Rev. Wm. Cureton, Canon of Westminster, published a history of the controversy, in a work entitled *Corpus Ignatianum*, in which he took the ground (based in part upon a recent discovery of a Syriac version of the Epistles) that three letters—to Polycarp, to the Ephesians, and to the Romans—as found in a shorter form in the Syriac recension, are the only genuine letters of Ignatius.¹

The Martyrdom of Ignatius is a narrative which professes to have been written by those who accompanied him on his journey to Rome and who were witnesses of his death. The account is marked by great simplicity, and accords with the

¹ For a concise history of the discussion in reference to the Epistles of Ignatius and a *résumé* of the argument in favour of the genuineness of the Syriac recension, see Appendix B to Dr. de Pressensé's *Early Years of Christianity*.

particulars given by Eusebius and Chrysostom respecting Ignatius. Its genuineness has been disputed, but the internal evidence is decidedly in favour of an early date at least, if not of its full acceptance as a genuine document.

Polycarp, Bishop of Smyrna, is believed to have been born about A.D. 80. Irenæus says that "Polycarp was instructed by the Apostles, and was brought into contact with many who had seen Christ."¹ *Adv. Hær.*, iii. 3. The Epistle of Polycarp to the Philippians is a deeply interesting document, the authenticity of which is generally admitted. It appears to have been written not long after the death of Ignatius. It abounds in quotations from, and coincidences of expression with, the books of the New Testament.

The martyrdom of Polycarp occurred, according to Eusebius (*H. E.*, iv. 15), in the persecution under the Emperors Marcus Aurelius and Lucius Verus. It is recorded in a *Letter* from the Church at Smyrna to the Churches of Philomelium and other places. The narrative describes many touching incidents illustrative of Polycarp's faith and constancy. When urged to secure his release by reviling Christ, he said: "Eighty and six years have I served Him, and He has done me no wrong. How then can I revile my King and my Saviour?"

In addition to the testimony of living witnesses of the apostolic life and labours, other works are in existence which bear marks of equal antiquity, but whose authorship cannot be definitely ascertained. One of the most remarkable of these is the *Epistle* addressed by some anonymous apostolical man to a prominent Pagan, Diognetus, in reply to certain inquiries about Christianity. It was probably written

¹ See § 2 (10), below, p. 40.

toward the latter part of the second century. In style and diction it ranks among the best, and the argument exhibits throughout a high-toned spiritual discernment. (See Semisch, in Herzog's *Encycl.*, Art. *Diognet.*)

Mention should also be made of the *Shepherd of Hermas*, a book commonly published among the writings of the Apostolic Fathers, and conjectured by Origen to have been written by the Hermas whom Paul salutes in the Epistle to the Romans. The evidence is well-nigh conclusive that it belongs to a later period, and the most probable conjecture assigns the authorship to a brother of Pius, Bishop of Rome, A.D. 142—157. It is a collection of visions, commandments, and parables, and is chiefly valuable as showing in what way Christianity at that day was endangered by the influence of Jewish principles. It has many coincidences with, and allusions to, the language of the New Testament.

Belonging to this period also we find the works of *Papias*, Bishop of Herapolis in Phrygia, who flourished, according to Cave, about A.D. 100, d. 169. In his five books, entitled *An Explication of the Oracles of the Lord*, he makes distinct reference to certain Gospels bearing the names of Matthew ¹

¹ The testimony of Papias, as recorded by Eusebius, is as follows: "Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities (of his hearers), but with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For of one thing he took special care, not to omit anything he had heard, and not to put anything fictitious into the statements. (This is what is related by Papias regarding Mark; but with regard to Matthew he has made the following statements): Matthew put together the oracles (of the Lord) in the Hebrew language, and each one interpreted them as best he could." In the introduction to his books, Papias says:

and Mark, and to the First Epistles of Peter and of John, and alludes to the Acts and the Revelation.

Beside these testimonies of Papias, we have those of others who occupied a similar position with him, preserved to us in fragments by Irenæus.

He records sentences uttered by "the elders, disciples of the Apostles," in which allusion is made to the Gospels of Matthew and of John, and the Epistles to the Romans, Corinthians, Ephesians, and probably First Peter. Routh, *Reliquiæ Sacræ*, I. 47 ff.

§ 2. *The Apologists and Martyrs.*

We now come into the period of Christian apologists, who wrote for the express purpose of defending the Christian religion against the attacks of its adversaries.

(1) First among these in the order of time is *Quadratus*, Bishop of Athens, whom Eusebius calls a "disciple of the Apostles," who addressed an Apology to the Emperor Hadrian in A.D. 126. It is said to have been characterized by ability and sound doctrine. Only fragments of it now remain. In one of these he says: "The works of our Saviour were always conspicuous, for they were real; both they which were healed and they which were raised from the dead; who were seen not only when they were healed or raised, but for a long time afterwards; not only while He dwelt on the

"If, then, any one who attended on the elders came, I asked him minutely after their sayings,—what Andrew or Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the Lord's disciples: which things Aristion and the presbyter John, the disciples of the Lord, say. For I imagined that what was to be got from books was not so profitable to me as what came from the living and abiding voice."—*Apost. Fathers*. Ante-Nicene Lib., pp. 442, 446.

earth, but also after His departure, and for a good while after it, inasmuch that some of them have reached to our times.”

(2) *Justin*, the Philosopher and Martyr, born in Shechem (Sychar, Flavia Neapolis, Nablous), Samaria, about A.D. 103; converted to Christianity A.D. 133; taught in Ephesus, Alexandria and Rome, and in the intermediate cities, as an evangelist. He wrote two Apologies, the first in A.D. 147, addressed to Antoninus Pius; the second in 160—164, to Marcus Aurelius. His dialogue with the Jew, Trypho, a defence of Christianity against Judaism, was written about A.D. 150. His works contain about 200 citations from the New Testament Scriptures. A tolerably complete life of Jesus might be compiled from them. Says Rawlinson (*Hist. Ev.* p. 215): “No one can pretend to doubt that in Justin’s time the facts of New Testament history were received as simple truth, not only by himself, but by Christians generally, in whose name his apologies were addressed to the emperors.”

(3) *Theophilus*, Bishop of Antioch, born A.D. 110, converted 150, died 181 (Lardner), wrote an Apology addressed to Autolycus, a Harmony of the Gospels, and some other works. (Jerome, *De Vir. Ill.* c. 25. Migne, *Series Græca*, v. 6.)

(4) *Melito*, Bishop of Sardis, in Lydia, in addition to a number of works, the titles of which are given by Eusebius (*H. E.* iv. 26), and Jerome (*De Vir. Ill.* cap. 24), wrote an Apology about A.D. 172, addressed to Marcus Antoninus, (referred to above, p. 27, note 3), and a Treatise or Commentary on the Revelation of St. John.

(5) At about the same date, also, *Claudius Apollinaris*, Bishop of Hierapolis, addressed an Apology to the same emperor. His other works are enumerated by Eusebius, l. iv., ch. 27, and Jerome, *De Vir. Ill.* ch. 26.

(6) To the same date (A.D. 172) also is assigned *Tatian*, the pupil of Justin, who, beside numerous other treatises, wrote an *Oration to the Greeks*, and a Harmony of the Gospels called *Dia Tessaron* (διὰ τεσσάρων). (Euseb. *H. E.* iv. 16, 28; Clement of Alexandria, *Stromata*, lib. 1, c. 21, p. 378, Potter's Ed.; Irenæus, *Adv. Hær.* lib. i. c. 28; lib. iii. c. 23.)

(7) *Dionysius*, Bishop of Corinth, wrote seven *Epistles*, about A.D. 171—176, addressed to the Lacedæmonians, the Athenians, the Nicomedians, to the Church in Gortyna (Crete), Amastris (Paphlagonia), and the Churches throughout Pontus, to the Gnossians (Crete), and to the Romans, the latter addressed to Soter (Σωτήρ), Bishop of Rome (Euseb., *H. E.* iv. 23).

(8) *Athenagoras*, the Platonic Philosopher of Athens, wrote from Alexandria about A.D. 177 an Apology inscribed to Marcus Aurelius and Commodus, entitled *Legatio pro Christianis*, and one called *De Resurrectione*. The works are still extant. (Migne, *Patrologia*, Ser. Græca, v. 6.)

(9) To this period, 170—180, also belongs *Hegesippus*, the first Church historian, "who," says Jerome, "composed a history of the affairs of the Church, from the Passion of our Lord to his own time." There were five books in all, only a few fragments of which now remain; but the whole were in possession of Christians under Constantine, and Eusebius quotes freely from them. (*Historia Ecclesiastica*, ii. 23; iii. 20, 32.)

(10) Next in the order of time may be mentioned *Irenæus*, the disciple of Polycarp and Papias, who was born about A.D. 130, in Ionia of Asia Minor, and who succeeded the Martyr Pothinus as Bishop of Lyons in Gaul. His bishopric extended from the persecution under Marcus Aurelius in A.D. 177, in which Pothinus suffered, to his own martyrdom in

A.D. 202, under Septimius Severus. His works were numerous. The names of some of them are given by Eusebius, lib. v. 20, 26 (see also Ante-Nicene Chr. Lib., vol. 5). His work *Against Heresies* is the only one which has come down to us entire. This consists of five books, and gives abundant testimony to the four Gospels, the Acts of the Apostles, twelve of Paul's Epistles, 1 Peter, 1 and 2 John, and Revelation, which last is expressly ascribed to John, the beloved disciple.

He says that the Four Evangelists are the four columns of the Church, . . . and sees in this number four a peculiar appointment of the Creator of the world. Most interesting is his own account of his interview with Polycarp, and of that aged martyr's testimonies to the early facts of Christianity. He says in his letter to Florinus: "While I was yet a boy I saw thee, in Lower Asia, with Polycarp, distinguishing thyself in the royal court, and endeavouring to gain his approbation. For those things which then transpired I hold better in memory than such as have happened recently; for events which happened in infancy seem to grow with the mind, and to become part of ourselves; so that I can recall the very place where the blessed Polycarp used to sit and teach, his going out and his coming in, his mode of life, his appearance, the style of his address to the people, his familiar intercourse with St. John and with the rest of those who had seen the Lord, and how he remembered their sayings; whatever he had heard from them concerning our Lord, His miracles and mode of teaching, Polycarp, being instructed by those who were eye-witnesses of the Word, recounted in strict agreement with the Scriptures." (*Fragmenta Operum*, c. ii.)

(11) Hardly less important is the testimony derived from

the works of the learned *Hippolytus*, the pupil of Irenæus (born about A.D. 170 and martyred in A.D. 235), Bishop of Portus, at the mouth of the Tiber, from A. D. 193 to 235, nearly forty years. He was a voluminous writer, and the first preacher of note in the Church of Rome after Clement. A list of his works, somewhat imperfect, is given by Eusebius, *H.E.* vi. 22, and Jerome, *De Vir. Ill.* c. 61. See A. N. Chr. Lib. vol. 9. In 1842 a manuscript was discovered at Mount Athos, which proves to be a long-lost work of this Father *Against all Heresies*. It is a work of great interest and value. Bunsen gives extracts from it in his *Hippolytus and His Age*. It was published first at Oxford, in 1851, by E. Miller; and much better edited, with a Latin version, by Duncker and Schneidewin, Gotting., 1850. It was probably written about A.D. 225 (*Biblioth. Sac.* x. p. 220.) Hippolytus was finally banished to the mines of Sardinia, and there put to death on account of his faith. His remains were afterwards brought back to Portus, and a church erected over his grave.

§ 3. *The Catechetical Schools of Alexandria and Carthage.*

We now approach the period in the history of the Church distinguished by the establishment and growing influence of the *Catechetical School of Alexandria*.

This institution, whose teachers and pupils were among the ablest of antiquity, began to have a distinctive and recognized existence about A.D. 160, and continued to flourish till about A.D. 395. It seems to have originated in a mere school of catechumens. It eventually became a fountain of profound learning and world-wide influence. The first permanent teacher of whom we have definite knowledge was Pantænus, although Athenagoras is alleged by some to have

preceded him (A.D. 160—181). Pantænus taught from 181 to about 190, and was succeeded by Clement. Clement died about A.D. 220, and Origen followed him (b. 185, appointed teacher 203, d. 254).

Contemporary with Clement and the Greek school was the establishment of the *Western Theological School in North Africa*, which was founded by Tertullian (b. Carthage, 160, converted 190, d. 240), and originated the Latin ecclesiastical language, its teachers being Latins. Of these, Cyprian, Bishop of Carthage (b. 200, converted 246, died Sept. 14, 258), was contemporary with Origen. These were followed in both schools by a succession of eminent teachers and writers whose names and works take a prominent place in the history of the third and fourth centuries, Dionysius, Bishop of Alexandria (247—265), Gregory Thaumaturgus (244—270), Theognostus (261—280), Eusebius the Historian, Bishop of Cæsarea (270—340), and Athanasius (296—373) of the Greek, and Arnobius (280—330), Lactantius (280—330), Hilary (320—368), Ambrose (340—397), Augustine (354—430) of the Latin school.¹

¹ Table III. presents a comparative diagram intended to illustrate the position occupied by the Christian Fathers relatively to each other in the order of time. It will be noticed that there has been no period since the beginning of the second century in which there were not living several prominent leaders of the Church, whose works are still extant. Of course, the names in the *later* periods might have been greatly multiplied if space had permitted.

CHAPTER V.

DATA FURNISHED BY OPPONENTS, AND BY MONUMENTS.

§ 1. *Evidence furnished by Heretical Writings.*

PARALLEL with the evidence of a Christian literature is the testimony furnished by those who opposed Christianity or perverted its doctrines. In the act of contending with the truth they incidentally prove the existence of the records and writings whose lessons they pervert. Says Irenæus, in his work *Against Heresies*: "Such is the certain truth of our Gospels, that the heretics themselves bear testimony to them, every one of them endeavouring to prove his particular doctrines from thence. But the Ebionites may be confuted from the Gospel of Matthew, which alone they receive. Marcion useth only the Gospel of Luke, and that mutilated. Nevertheless, from what he retains, it may be shown that he blasphemes the one only God. They who divide Jesus from Christ, and say that Christ always remained impassible, whilst Jesus suffered, prefer the Gospel of Mark. However, if they read with a love of truth they may thence be convinced of their error. The Valentinians receive the Gospel of John entire, in order to prove their pairs of æons; and by that Gospel they may be confuted, as I have shown in the first book of this work." ¹ (*Ad. Hær.* III. ii. 7, Lardner's translation.)

Our knowledge of the ancient heretical writings is derived mainly from the replies to them now found in the works of Christian Fathers, especially those of Irenæus, Tertullian and

¹ *Works of Irenæus.* The ed. of W. Harvey, Cambridge, 1857-8, is good.

Eusebius. If we take the latter for a guide, our list would begin with Simon Magus. Eusebius says: "From Menander, successor of Simon, proceeded two leaders of heresies, Saturninus of Antioch and Basilides of Alexandria, who set up schools of their hateful doctrine, one in Syria, the other in Egypt." *H. E.* iv. 7. It is probable, however, that before Saturninus we should notice Cerinthus, who flourished, according to Le Clerc, about the year 80, though Basnage puts him at A.D. 101.

It will suffice for our present purpose merely to give a list of the more prominent heretical writers, with their probable dates. A full account of them and their doctrines may be found in Lardner's works.

	A. D.
Simon Magus of Samaria	
Menander, the Gnostic of Samaria	
Saturninus of Antioch	about 112
Carpocrates of Alexandria	" 120
Basilides of Alexandria	" 125
Marcion, of Pontus, disciple of Cerdon	" 140
Valentinus, founder of the Valentinians	" 140
Cerdon, of Rome	" 141
Leucius, or Lucian, disciple of Marcion	" 145
Heracleon, the Valentinian	" 160
Theodotus, the Valentinian	" 160
Apelles, of Asia, disciple of Marcion	" 160
Marcus, founder of the Marcosians	" 160
Hermogenes, of Africa	" 170
Montanus, founder of Montanism	" 171
Cassian, the Docete	" 190
Theodotus, " the tanner," of Byzantium	" 192
Praxeas, of Africa (?)	" 196
Artemon, " the Unitarian " (Lardner)	" 200

§ 2. *Evidence from tangible memorials.*

We have said in the outset that if the facts of Gospel history are authentic, they must have left behind them tangible relics, material structures, memorial stones, which would have been familiar to the people of the days of Constantine. There is abundant evidence that such memorials did exist all over the empire.

In the first place, the tombstones of the Martyrs, sacredly cherished, were like mile-stones of history, connecting the third century with apostolic times. In the Roman Catacombs, extending beneath the Imperial City through hundreds of miles¹ of excavated streets, were to be found thousands of graves still bearing the emblems of the Christian faith, still sacred to the memory of those who had sealed their testimony with their blood, the date of whose martyrdom extended back to the days of cruel Nero, and of Paul himself.

Multitudes of these still exist, and their testimony is unequivocal. Not only the personal history of the Martyrs, but historical scenes in the Old and New Testaments are plainly depicted upon them. The adoration of the Magi,—their interview with Herod,—the baptism of Christ by John,—the healing of the paralytic,—the turning of water into wine,—the feeding of the five thousand,—the raising of Lazarus,—the Last Supper,—Peter walking on the sea,—Pilate washing his hands before the people, etc. The parables of our Lord—the Good Shepherd, the Sower, the Wise and Foolish Virgins—are there delineated.²

¹ Mr. Spencer Northcote estimates an aggregate of 900 miles of streets, and seven millions of graves.

² See Rawlinson's *Hist. Evidences*.

The symbols of Christian faith—the cross (but never the crucifix), the dove, the olive branch, the anchor, the fish—all yet bear witness to New Testament revelation, and in those days must have been tenfold more significant, as the individual cases were more familiar.

In Alexandria also are similar catacombs, one of which was opened only a few years since (1869), and was visited by the writer. There is no reason to doubt that similar memorials of Christian and martyred dead were to be found in the days of Constantine in all parts of the empire.¹

We are not to forget also that the conversion of Constantine marks the era of the identification of sites and the localities of sacred scenes in Palestine and elsewhere. The foundations of the Church of the Holy Sepulchre were laid in Jerusalem by Constantine in A. D. 326, and the dedication took place in 335. The place of the nativity, the tomb of Lazarus, the Garden of Gethsemane, the chamber of the supper, the place of baptism, and a hundred other localities dear to the Christian heart, were more or less definitely pointed out by a reverent local tradition. Untrustworthy and superstitious as much of that tradition undoubtedly was, it nevertheless exhibits the universal and unquestioning belief of the facts which it commemorates.

We have already seen that church edifices were in existence all over the empire, some of them very elegant. The

¹ The excavations now making at Pompeii have brought to light several vestiges of the ancient Christians. In the palace of the Edile Pansa, in Via Fortuna, an unfinished sculptured cross has been found on one of the walls, as well as abusive inscriptions and caricatures ridiculing a crucified God. Pompeii was buried by an eruption of Mount Vesuvius, A. D. 79. The discovery, therefore, is important, as illustrating the opinions held by adversaries of the Christian faith at a very early date.

Churches which built them must have had a history reaching back a century or more. Some of them must have had tangible and documentary relics of primitive times. We have allusion to something of this kind in the works of Tertullian (A.D. 160—240) of Carthage. "Come now," he says, addressing one who had taken an erroneous view of scriptural salvation, "Come now, thou who wilt exercise thy curiosity more profitably in the business of thy salvation, run through the Apostolic Churches, in which the very chairs of the Apostles still preside,—in which their authentic (or original?) letters are recited, sounding forth the voice and representing the countenance of each. Is Achaia near you, you have Corinth. If you are not far from Macedonia, you have Thessalonica. If you are near to Italy, you have Rome, from whence also our assertion will be readily confirmed."¹

The Governors of Roman provinces were accustomed to send to Rome accounts of remarkable transactions, which were preserved in the Roman archives. Pontius Pilate is said to have given an account of the death and resurrection of Christ in his memoirs of Jewish affairs, called *Acta Pilati*.

Eusebius (A.D. 315) referring to them, says: "Our Saviour's resurrection being much talked of throughout Palestine, Pilate informed the Emperor of it."²

¹ *De Præsc. Hæret.* cxxxvi. (Ante-Nicene Lib., vol. ii. p. 42). It has been customary to discredit these statements as extravagant and untrustworthy; and so they may be, but there surely is no intrinsic improbability in the thing itself. Papyrus manuscripts exist and are legible to-day, which bear dates more than three thousand years old. Documents on common paper may be found in good preservation in nearly every town in England several hundred years older than were these to which Tertullian refers. The original records of the Plymouth Colony are in the County Court-house at Plymouth, in the handwriting of Governor Bradford; and many original letters of the Pilgrim Fathers are extant.

² See Lardner, *Heath. Test.*, ch. ii. (vol. vi. p. 607 seq.). Documents

It was the constant practice of primitive Christians, when disputing with the Gentiles, to appeal to these *Acts*, or records, thus deposited in the archives of the empire.

Thus Justin, in his first *Apology*, having quoted the prophecy (Is. xxxv. 6) of the miracles of Christ, adds, "And that He did these things you may know from the Acts of Pontius Pilate."¹

Tertullian, after describing the crucifixion, resurrection, and ascension,² says: "Of all these things relating to Christ, Pilate himself, n conscience already a Christian, sent an account to Tiberius, then Emperor." Of Christ's death he writes thus: "At the same moment daylight disappeared, while the sun was at the meridian. Those who knew not that this was also predicted concerning Christ supposed it to be an eclipse. And ye still have this event related in your archives."

To this class of visible facts might be added the universally practised Christian ordinances, Baptism and the Lord's Supper, which were in some sense monumental, testifying by their perpetual recurrence, and by the uniform Christian explanation of them, to the great central truths which they were designed to commemorate.

§ 3. *Retrospective View—Concluding Remarks.*

We have thus reviewed, in chronological order, the principal testimonies, Pagan, Christian, Heretical and Monumental, to the authenticity of the sacred record, which are

purporting to be copies of these *Acts*, have from time to time appeared, but are unauthentic.

¹ *Works*, Ante-Nicene Lib., vol. ii. pp. 47, 48.

² *Apology*, c. 21.

found to span the interval between the Christian era and the age of Constantine.

Let us now take a retrospective view, resuming the standpoint assumed in the first chapter, by the side of a believer, at the beginning of the fourth century.

We find him living in an age when "the intellectual powers of man have become almost entirely absorbed in religious controversies" (see Table II., under date A.D. 310).

We find thousands of Christian Churches all over the empire (ch. II., p. 6), many of which claim to have had a continuous history since the Apostles founded them, with edifices, manuscript records, relics and tombstones extending through the whole period (ch. v. p. 45). We find catechetical schools at Alexandria and Carthage, which are now over a century old, whose present teachers are the eminent Eusebius and Athanasius among the Greeks, and Arnobius and Lactantius among the Latins; while the fathers tell us of Clement and Tertullian, of Origen and Cyprian, who have preceded them. We find in the libraries of these schools the works of an unbroken chain of ecclesiastical writers extending back to the pupils of the Apostle John. We find a parallel succession of heretical writings, and of the controversies they have elicited, based upon the recognised authenticity of New Testament books. We find that a large proportion of all the Pagan writers of the period, whose themes would permit them to do so, have taken notice of the growing power of Christianity. We find a history of persecution in the archives of the empire, in the published appeals and defences of Christians, in the annals of Christian and heathen historians, in the Catacombs of Rome and Alexandria, and still more indelibly recorded in the hearts of Christian people, in the family traditions, in the

precious memories of fathers and mothers, of bishops and presbyters, who were among the victims.

If we had found, besides all this, an ambitious critic who undertook to set up an ingenious theory that the historical statements of New Testament history were fabulous,—that the Roman empire was imposed upon,—that Christianity had no historical foundation,—that it was the offspring of fertile imaginations, that a “myth” had sprung up in the full splendour of the first Augustan age,—what should we have said to him? What would any intelligent Roman have said to him?

But ancient literature furnishes no such example of critical temerity. In all the voluminous works of controversy, of attack and defence of the Christian Religion which have come down to us from that day, not one, either Pagan or Christian, attempts to deny the reality of the main events which form the basis of Gospel history.

Such adversaries as Celsus, and Porphyry, and Hierocles, writing extensive and laboured arguments against Christianity, do not think of disputing the historical character of the main facts on which it is based. They discuss the doings of Jesus and the teachings of Paul and Peter, as of persons whose general historical existence and the substance of whose history nobody questions.

There is the usual amount of misrepresentation of their conduct, and misconception of their doctrine, but not a word about their mythical origin. This discovery was reserved for the astute metaphysicians of the nineteenth century!

“When faith,” says Rawlinson, “is a matter of life and death, men do not lightly take up with the first creed which happens to hit their fancy, nor do they place themselves openly in the ranks of a persecuted sect, unless they have

well weighed the claims of the religion which it professes." It is clear that the early converts had means of ascertaining the historic accuracy of the Christian records very much beyond our own. To assume that they did not use them when so much was at stake, is to deny them the average share of common sense. It is to affirm the occurrence of a greater miracle than any recorded in the New Testament.

NOTE.—The work of Strauss, *Das Leben Jesu, kritisch bearbeitet*, appeared at Tübingen in 1835. The mythical hypothesis was the legitimate outgrowth of the Hegelian philosophy carried to its logical results. The denial of the supernatural had its natural sequence in the denial of the historical verity of those acts and words which constitute the Christ of the New Testament, the greatest miracle of history. The Gospels, therefore, could not be records of fact, but legendary embodiments of the pious conceptions of primitive Christians. According to Strauss, the true Son of God, who was born of the Holy Spirit, who worked miracles, died and rose again, is *humanity* itself, an abstraction impossible to be realized in the actual, but nevertheless an ideal which the Christian imagination had personified in Jesus of Nazareth.

The effect of this formulation of the logical tendencies of their philosophy was somewhat startling to the friends, as well as to the opponents of the extreme rationalistic school of interpretation. The field of controversy was shifted from theories to facts. A new impulse was given to historical inquiry and to critical exegesis, the fruits of which have enriched the German and English literature with many works of great value. Among these we have space only to mention a very few, such as, Tholuck, *Die Glaubwürdigkeit der evang. Gesch.* (1837), Ullmann, *Historisch oder Mythisch?* (1838), Neander, *Das Leben Jesu Christi* (1837, New York, 1848), W. H. Mill, *On the Attempted Application of Pantheistic Principles to the Theory and Historic Criticism of the Gospels*, London, 1840-44, Norton, *On the Genuineness of the Gospels*, London, 1847.

In 1864 there appeared a second work of Strauss, entitled, *Das Leben Jesu für das Deutsche Volk*, in which he found it needful to supplement his mythical theory by including wanton fraud for theological purposes, charging wilful falsification upon the promulgators of the Gospel histories.

The general theory of Strauss is reviewed in the *Bib. Sacra* for 1845 by H. B. Hackett, and in the *New Englander* for 1864 by G. P. Fisher, and the

New Life of Jesus is discussed in the *Bib. Sacra* for 1866 by J. I. Mombert, and in the *Journal of Sac. Lit.* for 1865-6-7, by C. A. Row.

The last twenty years have produced many valuable treatises upon the life of Jesus, founded on the true historical and critical basis, such as those of De Pressensé (Paris and London, 1865), Farrar (London, 1874), and Geikie (London, 1877).

The student will also find profit in a careful reading of some of the special works upon the evidences of Christianity which have been referred to in the foregoing pages, such as Rawlinson's *Historical Evidences* (London, 1859, Boston, 1860), Row's *Bampton Lectures* (1877), and *The Logic of Christian Evidences*, just published (1880) by G. F. Wright, of Andover, Mass.

PART II.

HISTORY

OF THE

CANON OF THE NEW TESTAMENT.

- § 1. HISTORY OF THE CANONICAL BOOKS.
- § 2. FORMATION OF THE CANON.
- § 3. EARLY CATALOGUES OF THE CANON.
- § 4. CLASSIFICATION OF THE CANON.

THE CANON

OF

THE NEW TESTAMENT.

§ 1. *History of the Canonical Books.*

OUR general survey of the field has demonstrated the practicability of arriving at trustworthy data for tracing the history of the New Testament books.

We may therefore treat them like other subjects of historical research, and proceed to a direct account of their origin and subsequent disposition.

Each of the books which now go to make up the New Testament canon was the outgrowth of circumstances in the life or labours of the author, very much as books have ever been. The Letters of Paul and other New Testament books were written at periods and for a purpose more or less plainly manifest in their tenor, or in Luke's record of the events which attended the growth of the primitive Church. This is not the place for particular discussion of these events, nor is it easy to give precise dates for the origin of any of the books, but it will be sufficient for our present purpose to

indicate an approximate arrangement of dates somewhat in the following order :

	A.D.
First Epistle to Thessalonians, from Corinth, about	53—55
Second Epistle to Thessalonians, „ Corinth „	53—55
Epistle to Galatians „ Ephesus „	56, 57
First Epistle to Corinthians .. „ Ephesus „	57, 58
Second Epistle to Corinthians .. „ Philippi „	57, 58
Epistle to Romans „ Corinth „	58—60
Epistle of James.. .. „ Jerusalem „	62, 63
Epistles to Ephesians, Colossians, Philemon, Philippians, Hebrews; Luke, Acts „ Rome „	63, 64
First Peter „ Babylon „	64
First Timothy „ Macedonia „	64—66
Titus „ Epirus „	64—66
Second Timothy.. .. „ Rome „	66—68
Second Peter „ (?) „	67, 68
Gospel of Matthew „ Judæa „	68, 69
Gospel by Mark.. .. „ Rome „	68, 69
Epistle of Jude „ Jerusalem „	68—90
Gospel by John „ Ephesus „	78—90
Revelation of St. John „ Ephesus „	81—96
First, Second, and Third Epistles of John „ Ephesus „	97—100

It thus appears that all the books which now compose the New Testament were written during the last half of the first century.

They were doubtless written upon papyrus,¹ chiefly by the hands of amanuenses,² with a reed,³ and conveyed to their

¹ 2 John 12: "Having many things to write unto you, I would not write with paper (χάρτης) and ink; but I trust to come unto you," etc. Yet parchment was in occasional though not familiar use at the time the New Testament books were written. 2 Timothy iv. 13.

² Rom. xvi. 22: "I Tertius, who wrote this Epistle, salute you in the Lord."

³ 3 John 13: "I had many things to write, but I will not with ink and (κάλamos) write unto thee."

several destinations by messengers. After having been publicly read in the Churches to which they were sent,¹ or by the individuals to whom they were addressed, the documents, both epistolary and historical, were multiplied by copying, the copies being sent to other Churches,² or purchased by individuals.³ This work of transcription must have hastened the defacement and decay of the originals, though they were undoubtedly preserved for many years with great care.

On the other hand, the multiplication of copies and their public reading in the Churches tended to secure the sacred books from destruction or interpolation. So rapid was this diffusion, and so universal the practice of public reading from the first, that as early as A.D. 68 we find Peter alluding to the Epistles of Paul collectively as familiar to his readers, and as classed in the same category with the Scriptures of the Old Testament.⁴

Similar allusions are found in the writings of Ignatius,⁵ A.D. 69—107, and in the *Epistle of Barnabas*,⁶ A.D. 71.

¹ 1 Thess. v. 27: "I charge you by the Lord that this Epistle be read unto all the holy brethren."

² Col. iv. 16: "And when this Epistle is read among you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the Epistle from Laodicea."

³ Norton, in his work *On the Genuineness of the Gospels*, has made some calculations which tend to show that as many as 60,000 copies of the Gospels were circulated among Christians at the end of the second century. Vol. I., pp. 28—34 (Lond. 1847). Jerome (331—420) says that there was a copy of the original of the Gospel by Matthew in Hebrew in the library of Pamphilus at Cæsarea extant in his day. *Catalog. Scriptor. Eccles.* cap. iii.

⁴ 2 Peter iii. 16: "Which they that are unlearned and unstable wrest, as they do also the other scriptures (ὡς καὶ τὰς λοιπὰς γραφάς), unto their own destruction."

⁵ Ignatii *Epistola ad Philadelphenses*, cap. v.

⁶ The reference in this Epistle to Matt. xxii. 14, by the formula γέγραπται, "It is written," has already been alluded to in note to page 33.

Justin the Martyr, in his *First Apology* to Antoninus Pius, in A.D. 147 has this remark: "On the day called Sunday there is an assembly of all those residing in cities and in the country, and then the memoirs (τὰ ἀπομνημονεύματα) of the Apostles or the writings of the Prophets are read as long as time permits (μέχρις ἐγχαρεῖ). Then, when the reader has finished, the President (προεστώς) delivers an exhortation to encourage the audience in imitation of these noble examples."—*Apol. I.*, c. 67.

§ 2. *Formation of the Canon.*

This collective and public use of the books of the New Testament soon grew into the formation of a "canon," or rule of discrimination between writings which were regarded as inspired or authoritative, and "those without," or "uncanonized."¹ The example of an Old Testament canon being already before them, it was natural that the Church should very early ascribe a similar rank to the records of the life and ministry of Jesus and to the didactic writings of His Apostles. Traces of such an ascription are found as early as Theophilus of Antioch, 110—181 (*ad Autolycum*, III. 12), who mentions the Law, the Prophets and the Gospels as of equal authority, and expressly names John as among those "moved by the Spirit," quoting John i. 1 (*ad Autol.* II. 22).

A somewhat remarkable evidence of the early veneration for the acknowledged New Testament writings, and their separation from all other books, appears in the controversy which arose with the heretic Marcion, about A.D. 140. This

¹ Westcott adopts as his definition of the Canon of Scripture: "The collection of books which forms the original and authoritative written rule of the faith and practice of the Christian Church."—Art. "Canon," *Smith's Bib. Dict.*

bold and influential schismatic was born in the latter part of the first century at Sinope, in Paphlagonia. His father was Bishop of the Church in that place, and he became a disciple, but was early excluded for immorality or heresy, and went to Rome, where he became a teacher (140—170) and the founder of a sect. He admitted the Epistles of Paul and a Gospel which he regarded as Pauline, though he does not name the author. This Gospel was obviously no other than the Gospel of Luke, but mutilated by omissions and alterations to suit his peculiar doctrines.

These liberties and changes called forth a prompt and earnest protest on the part of leading Christian writers, whose discussions of the subject teem with evidence that at that time the *First Canon* (containing twenty books) was reverentially accepted by the great body of the Church.

Among the distinguished opponents of Marcion were Justin the Martyr, Irenæus, and Tertullian. See Lardner, vol. ii. pp. 126, 313, etc. We have also independent testimony from Justin in his references to the New Testament, showing that each Gospel is distinctly recognised by him as having canonical authority. (*Dial. c. Tryph.* § 103; also comp. *Dial.* § 49 w. *Matt.* xvii. 13; *Dial.* § 106 w. *Mark*, iii. 16, 17; *Dial.* § 105 w. *Luke* xxiii. 46). Irenæus (140—202), speaking of the New Testament writings as Divine, calls them the Rule or Canon of Truth, *κανόνα τῆς ἀληθείας* (*Adv. Hær.* iii. c. 11, § 1; iv. c. 35, § 4).

Basilides, the Gnostic of Alexandria, who wrote about A.D. 125, quotes from the New Testament in the same manner as from the Old, saying *γέγραπται*, and *ἡ γραφή* (*Hipp. adv. Hær.* lib. vii. cc. 10, 14), etc. Several other Gnostic writers at this period make similar references; showing that, to their view, the Christian estimate of our

New Testament books was equal to that of the Old Testament.

§ 3. *Early Catalogues of the Canon.*

The earliest formal catalogue of the canonical books which has come down to us is contained in a curious fragment, discovered, A.D. 1738, by Muratori in the Ambrosian Library at Milan.¹

It appears from internal evidence to have been written about A.D. 170 in Greek, and thence translated into Latin. It is mutilated at the beginning and end. It commences with a reference to Mark's Gospel, and says, "The Gospel according to Luke is the third;" then, after some remarks upon Luke, it proceeds to name the Gospel of John, the Acts, and thirteen Epistles of Paul (which latter are not given in their present order), two Epistles of John, the Epistle of Jude, and adds this remark: "*Apocalypses etiam Joannis et Petri tantum recipimus quam quidam ex nostris legi in ecclesia nolunt.*"²

Equally ancient and valuable is the catalogue furnished by the older Syriac Version (called Peshito, *simple*, or *pure*) of the New Testament.

It was to have been expected that the first version of the recognised New Testament writings should be into the prevailing tongue of those who were first to receive the Gospel; and this one appears to have been made before the publication or general acceptance of the Apocalypse and of Jude, 2 Peter, and 2 and 3 John, in the Church. With

¹ A transcript of the document is given, with valuable notes, in Westcott's *Canon of the New Testament*, App. C.

² Westcott translates this difficult passage thus: "We receive moreover the *Apocalypses* of John and Peter only, which [latter] some of our body will not have read in the church."

these exceptions, it contains the whole of our present canon (viz. four Gospels, the Acts, fourteen Epistles of Paul, First John, First Peter, and James), and *no other books*.

From the close of the second to the beginning of the fourth century the references to New Testament books, in the voluminous writings of the Christian Fathers,¹ are such as show that, without formally enumerating them, they accepted the list of the acknowledged books given in the above catalogue as authoritative and inspired, and co-ordinate with the Old Testament. We have, however, a quaint catalogue from the writings of Origen in his seventh Homily on Joshua (*Opera* xii., p. 410, Berlin, 1831), saying, in allusion to the trumpets blown at the fall of Jericho: "When our Lord Jesus Christ came, whom Joshua (or Jesus), Son of Nun, prefigured, he sent out His Apostles as priests, bearing the trumpets of the magnificent and celestial doctrines of grace. First comes Matthew, who in his Gospel sounds the sacerdotal clarion. Mark also, Luke, and John, sounds each his own trumpet; then Peter blows the two trumpets of his Epistles; James also, and Jude. Then, notwithstanding his first blasts, John sounds others in his Epistle and Apocalypse, as also Luke, when he describes the Acts of the Apostles. Finally comes, moreover, he who said (1 Cor. iv. 9), 'I think that God hath set forth us the Apostles last;' and when he fulminates his fourteen Epistles, the walls of Jericho fall from their very foundations,—all the machinations of idolatry and all the dogmas of philosophy." See Migne, *Patrologia*, Series Græca, tom. xii. p. 858.

¹ See Irenæus, *adv. Hær.* ii. 28, § 2; iii. 11, § 8 sq. Clement of Alexandria, *Strom.* vii. 3, § 14; vi. 11, § 88. Tertullian, *adv. Prax.* 15.

Eusebius, in his *Ecclesiastical History*, vi. 25, has preserved another catalogue from the works of Origen, in which he alludes to doubts respecting the Second Epistle of Peter, the Second and Third Epistles of John, and the Epistle to the Hebrews, on which last he favours the theory that its matter was furnished by Paul, but the form produced by another hand, possibly Clement's or Luke's.

§ 4. *Classification of the Canon.*

In the Commentary of Origen upon John xiii., he seems to distinguish three classes of Scripture, *γνήσια, μικτὰ* and *νόθα*, *genuine, mixed*, and *spurious*, the second of which refers to such books as are not universally acknowledged.

Eusebius has a similar classification into what he calls *ὁμολογούμενα, acknowledged, ἀντιλεγόμενα, contested*, and *νόθα, spurious*.

Under the first he ranks the twenty books contained in what we have called (§ 2, p. 59) the "First Canon," together with the Epistle to the Hebrews and the Apocalypse.

Under the second class he puts the remainder of our present canon, viz. the "five small Epistles," i.e. Second Epistle of Peter, James, Jude, and Second and Third Epistles of John.

The third class, or *νόθα*, he divides into two parts, those which may be edifying, as the Acts of Paul, Shepherd of Hermas, Revelation of Peter, Epistle of Barnabas, and the Apostolical Constitutions, and others which he calls absurd and impious, such as the Gospels of Peter, Thomas, Matthias, and the Acts of Andrew, John, and others.

It will be perceived that among the homologoumena of Eusebius are two books which we have not included in what we call the "First Canon," viz. the Epistle to the Hebrews and the Revelation.

These books seem to require a separate classification, because, though recognised by all the Churches, East and West, during the first two centuries, and therefore ranked by Eusebius among the undisputed, there arose in the third century a dispute in the West about the authorship of the one, and in the East about the authority of the other. In Italy and in West Africa the Epistle to the Hebrews was held to be un-Pauline in its authorship during the third and fourth centuries, though the Eastern or Greek Church still adhered to it.

On the other hand, about the middle of the third century certain philosophical theologians of Alexandria, in their opposition to the old millennarian doctrine, were led to suggest doubts respecting the inspired authority of the Apocalypse, and in some instances to ascribe to it another author than John the Apostle.

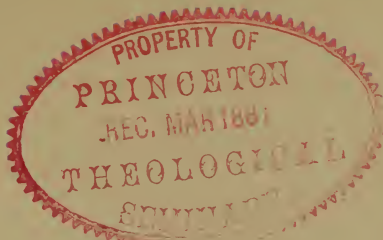
These circumstances have led some writers to classify these two books separately as composing a "*Second-first*" Canon.

The *Second Canon*, so-called, consists of the five remaining Epistles, which Eusebius denominates, "antilegomena." They are all brief (constituting $\frac{2222}{7959}$, or $\frac{1}{36}$, of the New Testament), and were somewhat slower in making their way to a general acceptance by the Church universal. The process by which they did thus make their way, and the evidence which led to it, properly come under the head of Introductions to the several books. See a table of references to these books by the early Fathers, as well as a table of early catalogues of New Testament books, Tables VIII. and IX. For a full discussion of the whole subject, the student is referred to the larger work of Professor Westcott upon the Canon.

NOTE.—In addition to the works referred to under authenticity, p. 51, the following may be useful: KIRCHHOFFER, *Quellensammlung zur Geschichte des N.T. Canons*, Zurich, 1844; CREDNER, *Zur Geschichte des Canons*, 1847; *Geschichte des N.T. Canons*, herausgeg. von Volkmar, 1860; REUSS, *Die Geschichte der heil. Schriften N.T.* 4th Ed. 1864; *Histoire du Canon des saintes Écritures*, Strasbourg, 1864; GAUSSEN, *Le Canon des Saintes Écritures*, Lausanne, 1860; KIRK, *The Canon of the Holy Scriptures Examined in the Light of History* (a translation and abridgement of Gausсен's work), Boston, 1862; HILGENFELD, *Der Kanon und die Kritik des N.T.*, Halle, 1863; DAVIDSON, *An Introduction to the Study the New Testament, Critical, Exegetical and Theological*, London, 1868; SABATIER, *Essai sur les Sources de la Vie de Jesus*, Paris, 1866; REUSS, *La Bible*, a new translation, with introduction and commentary, Paris, 1874, ff.

Finally, and especially, see the works of WESTCOTT above referred to, viz., *An Introduction to the Study of the Gospels*, 3rd ed., Cambridge, 1867; *The Bible in the Church*, London, 1864; and the *History of the Canon of the New Testament*, London, 1866.

A tolerably full bibliography of the subject may be found by a comparison of WINER, *Handbuch der Theologischen Litteratur*, 3rd ed. Leipsic, 1838; (for older works), with the article *Canon du Nouveau Testament* by Prof. SABATIER in the *Encyclopédie des Sciences Religieuses*, vol. ii., Paris, 1877.



PART III.

HISTORY OF THE TEXT
OF THE
NEW TESTAMENT.

- § 1. FORM OF MANUSCRIPTS AND STYLE OF WRITING.
- § 2. DIVISIONS OF THE TEXT.
- § 3. CLASSIFICATION OF MANUSCRIPTS.
- § 4. UNCIAL MANUSCRIPTS.
- § 5. CURSIVE MANUSCRIPTS.
- § 6. VERSIONS OF THE NEW TESTAMENT.
- § 7. CITATIONS FROM CHRISTIAN FATHERS.
- § 8. TEXTUAL CRITICISM.
- § 9. THE NATURE OF VARIOUS READINGS.
- § 10. RULES OF JUDGMENT IN CRITICAL CASES.

HISTORY OF THE TEXT

OF THE

NEW TESTAMENT.

§ 1. *Form of Manuscripts and Style of Writing.*

WE have already remarked (Part II. § 1) that the New Testament books were doubtless first written upon papyrus, and that the originals disappeared very early. This material being very perishable, no copy of the New Testament upon it has come down to us except a small fragment of the First Epistle to the Corinthians. Nor indeed have we any manuscripts in the form of rolls, as in the case of the Old Testament. A few are in folio, but they are mostly in quarto or a smaller form. The material of the older class is parchment, made from the skins of sheep, goats, calves, or asses, or vellum, made from the skins of very young calves or other animals. Sometimes the sheets have been used a second time, the first writing having been erased, in which case they are called *palimpsests*. Cotton paper came into use about the tenth century, and was commonly substituted for parchment in the thirteenth; linen paper was also employed from the twelfth century onward. The older manuscripts are written in uncial or capital letters, usually disconnected.¹ At about the tenth century appeared the cursive manuscripts, in small letters and a running hand. (See Table VII.)

The earliest manuscripts had no divisions of words or sen-

¹ *Uncia* signifies "an inch." The term seems to have had its origin in an expression of Jerome in his preface to Job: "Uncialibus, ut vulgo aiunt, literis, onera magis exarata quam codices."

tences, except to indicate the beginning of a new paragraph, nor any accents or breathings. The first trace of interpunction is the use of a dot at the top of the line, to divide sentences. This became frequent by the middle of the fifth century. In the Sinaitic and the Vatican manuscripts, about the middle of the fourth century, it is comparatively rare.

In A.D. 458 Euthalius, Deacon of Alexandria, afterwards Bishop of Sulci, in Sardinia, issued copies of the Epistles of Paul, in which the text was divided into short lines according to the sense; and after A.D. 490 he prepared similar copies of the Acts and Catholic Epistles. He called this *στιχῆδὸν γράφειν*, "writing by rows or lines." Hence this method of writing has been termed "stichometry."

Whether accents and breathings were introduced *a primâ manu* into any of our MSS. of the New Testament before the seventh or eighth century is a question on which paleographers differ. It is certain that their use in earlier manuscripts was at least very unfrequent. In the uncial MSS. of the New Testament generally, and in very many of the cursives, the so-called *iota subscript* does not appear. In the earlier cursives, which have the letter at all, it is *adscript*, *i.e.* written in the same line with the other letters.

It results from all that has been said, that the punctuation of the text, the determination of accents and breathings, the insertion of *iota subscript*, and the division of words in the later manuscripts, are of no authority. On these points every scholar has a right to exercise his own judgment.

§ 2. Divisions of the Text.

There is a division according to sense to be found in two manuscripts, the Codex Vaticanus (B of the fourth century)

and Codex Zacynthius (Ξ of the eighth century), which is undoubtedly very ancient. According to this the New Testament is divided into sections of unequal length marked by numerals in the margin. Of these sections, Matthew has 170, Mark 62, Luke 152, and John 80. In the Vatican MS. the Acts has two sets, of which the longer and more ancient numbers 36, while the more recent has 69. The first 42 of these later chapters are also found in the margin of the Codex Sinaiticus. The Pauline Epistles are, in the older notation, reckoned as one book, and they with the Catholic Epistles have also two sets of sections, with some peculiarities of arrangement, fully described by Scrivener, which go to show that the older sections were copied from some yet older document, in which the Epistle to the Hebrews preceded that to the Ephesians.

Another very ancient division of the Gospels is found in Codices Alexandrinus and Ephraemi, of the fifth century, and in later MSS. very generally, in which the sections or chapters are called *τίτλοι*, because a title or summary of contents is appended to the numeral which designates them. A table of these *τίτλοι* or chapters is also usually prefixed to each Gospel. A curious fact about them is that in each of the Gospels they commence their designation and enumeration with what should be the *second* section, apparently because the general title of the book was regarded as sufficient to designate the first. Thus the first *τίτλος* in Matthew, *περὶ τῶν μάγων*, "Concerning the Magi," begins with our second chapter. Of these *τίτλοι*, Matthew has 68, Mark 48, Luke 83, and John 18.

There is a division of the Acts and Epistles into *κεφάλαια* or chapters, to answer the same purpose as the *τίτλοι* of the Gospels, which is of still later date and of uncertain origin.

It was used by Euthalius, and after his time became common. The Apocalypse was divided by Andreas, Bishop of Cæsarea, in Cappadocia, about A.D. 500, into twenty-four λόγοι or chapters, and each of these into three κεφάλαια or sections.

We will now notice the so-called "Ammonian (more properly Eusebian) Sections" and the "Eusebian Canons," or tables which are connected with them. The object of these sections was to facilitate the finding of the passages which in one or more of the Gospels are parallel or similar to a particular part of another. Their length, which is very unequal, is determined solely by their relation to parallel passages. Sometimes two, and in one instance (John xix. 6) three, of them are found within the limits of a single verse of our modern division. Of these sections, numbered consecutively in each Gospel, Matthew has 355, Mark 233 (as originally divided), Luke 342, and John 232, the numbers being noted in the margin. Under the number of each section in most manuscripts we find, in red ink, the number of the *canon* to which it belongs, according to the plan of Eusebius. He distributed the numbers representing these sections into ten tables, called "canons," the first of which, in four columns, gives the sections that correspond to one another in all four of the Gospels; the next three exhibit the sections parallel in three Gospels, viz. (2) Matthew, Mark, Luke, (3) Matthew, Luke, John, (4) Matthew, Mark, John; the next five, the sections parallel in *two* Gospels, viz. (5) Matthew, Luke, (6) Matthew, Mark, (7) Matthew, John, (8) Luke, Mark, (9) Luke, John; while the tenth enumerates the sections *peculiar* to each single Gospel. In MSS. these tables were prefixed to the volume containing the Gospels. An example will show how they were used. Take the account of the

healing of the leper, Matt. viii. 1—4. Against this passage we shall find in the margin $\xi\gamma=63$, that being the number of the section, and *under* it $\beta=2$, the number of the “canon” or table in which it belongs. Turning then to the second Eusebian table, we find opposite to 63 in Matthew, 18 as the parallel section in Mark, and 33 as the parallel section in Luke, which passages may readily be found by these numbers. In some MSS., to save the trouble of turning to the tables for this information, the parallel sections are noted at the bottom of the page.

The earliest MS. in which the Eusebian sections and canons are found is the Sinaitic (fourth century), where they were added, as Tischendorf thinks, not *a primâ manu*, but by a very early hand. They are also noted in the Codex Alexandrinus (fifth century). Some manuscripts have the sections without the canons.

Ammonius of Alexandria, early in the third century, prepared a Harmony of the Gospels by taking Matthew as the basis, and placing in parallel columns by the side of the text of this Gospel the similar passages in the other three Gospels. This of course involved a disarrangement of their text. The work of Ammonius suggested to Eusebius, as he himself tells us, the idea of accomplishing the same object by a different method; but it is to Eusebius rather than Ammonius that the existing division into sections, as well as their arrangement in canons, should probably be ascribed.

The original authority on the whole subject is the *Epistle of Eusebius to Carpianus*, published in Tischendorf's New Testament, ed. 1859, vol. i., p. lxxiv. ff., and in many editions of the Greek New Testament. The present division of the New Testament into chapters was made by Cardinal Hugo de Sancto Caro (Hugh de St. Cher) about A.D. 1248; that

into verses first appeared in Robert Stephens's edition of the Greek Testament, published at Geneva in 1551. It was made by him while on a horseback journey from Paris to Lyons.

§ 3. *Classification of Manuscripts.*

Manuscripts classified as to contents consist of (1) copies of the whole New Testament, as Codex Sinaiticus (S), Codex Alexandrinus (A), and Codex Ephraemi (C), the two latter being somewhat mutilated : (2) copies of portions, such as the Gospels alone, the Acts and Catholic Epistles, the Pauline Epistles, or the Apocalypse, and (3) Lectionaries or Church Lesson books.

In most New Testament manuscripts, whether of the whole or a part of Scripture, the order of books is that given above, viz. Gospels, Acts, Catholic Epistles, Pauline Epistles, and Apocalypse. To this rule, however, there are some noticeable exceptions. In Codex Sinaiticus (S), Leices-trensis (69), Fabri (90), and Montfortianus (61), the Pauline Epistles precede the Acts, while the Codex Basileensis (1) and a few others have the Pauline Epistles immediately after the Acts, and before the Catholic Epistles, as in our English Bible. Other minor variations in the order of the books are noted by Scrivener.

The four Gospels are usually found in their present order, *i.e.* Matthew, Mark, Luke, and John, but in Codex Monacensis (X) the order is exactly reversed. In Codex Bezae (D) they stand, Matthew, John, Luke, Mark ; in Codex Fabri (90), John, Luke, Matthew, Mark ; and in the Curetonian Syriac, Matthew, Mark, John, Luke. Lectionaries, or Church Service books, containing extracts for daily service throughout the year, are taken either from the Gospels, and called

Evangelistaria—see Table IX., E. (1), or from the Acts and Epistles, and called *Apostoli* or *Praxapostoli*. A full table of Greek Church Lessons may be found in Scrivener's *Introduction*, pp. 75—82. The whole number of manuscripts now known to exist is about 1770, of which fewer than one-tenth are uncials, and the rest cursives. Very many of the latter class have not been collated.

§ 4. *Uncial Manuscripts.*

Table VIII. in this Handbook presents a list of the Uncial Manuscripts, so far as at present known, arranged in the order of their probable date, with their designation, present place of deposit, contents and history. For any full or exhaustive account of them the student will need to examine some larger work upon the subject of textual criticism, the most recent and trustworthy of which is the *Introduction*, by Dr. F. H. Scrivener, second ed., Cambridge, 1874. A brief notice of a few of the principal uncials will best be given here.

N. CODEX SINAITICUS was discovered by Professor Tischendorf in 1859, at the convent of St. Catherine, on Mount Sinai, where forty-three leaves of the Septuagint, which afterwards proved to be a part of the same manuscript, had been found by him in 1844. It consists of $346\frac{1}{2}$ leaves of thin yellowish vellum, made from the finest skins of antelopes (as Tischendorf thinks), $13\frac{1}{2}$ inches by $14\frac{7}{8}$ inches in size; 199 leaves contain portions of the Septuagint version. There are four columns on a page of forty-eight lines each, except in the poetical books of the Old Testament, which are written in *στίχοι*, and have but two columns each. The forty-three leaves of the Sinaitic MS., discovered by Tischendorf in 1844, were published by him at Leipzig in 1846, under the name of *Codex Friderico-Augustanus*.

Adding these to the 199 leaves already mentioned, the Sinaitic MS. contains the following parts of the Septuagint: 1 Chron. ix. 27—xix. 17; Ezra ix. 9—x. 44; Nehemiah, Esther, Tobit, Judith, 1st and 4th Maccabees, Isaiah, Jeremiah, Lam. i. 1—ii. 20; the last nine of the Minor Prophets, viz. Joel to Malachi, inclusive; and the poetical books, in the following order: Psalms, Proverbs, Ecclesiastes, Canticles, Wisdom of Solomon, Ecclesiasticus (or Wisdom of Siracides), Job. In addition to the above, a small fragment of a leaf, containing Gen. xxiv. 9, 10. 41—43, was picked up by Tischendorf in 1853, and published in vol. ii. of his *Monumenta* (1857), p. 321; and parts of two leaves found by Abp. Porfiri, in the binding of certain MSS., were published by Tischendorf in his *Appendix codicum celeb. Sin. Vat. Alex.*, 1867, pp. 3—6. These contain Gen. xxiii. 19—xxiv. 4; xxiv. 5—8; 10—14; 17, 18; 25—27; 30—33; 36—41; 43—46; Num. v. 26—30; vi. 5, 6; 11, 12; 17, 18; 22—27; vii. 4, 5; 12, 13; 15—26. (In this statement some errors of Tischendorf are corrected.) The remaining $147\frac{1}{2}$ leaves contain the whole New Testament, the Epistle of Barnabas, and a part of the Shepherd of Hermas. On the margin of the New Testament part are the so-called Ammonian sections and Eusebian canons, apparently not by the original scribe, but, as Tischendorf thinks, by a contemporary hand. The *τίτλοι* are wanting. There are numerous corrections, some of which seem to have been by the original scribe, and others by a contemporary reviser, whom Tischendorf designates \aleph^a ; others were made by two writers of the sixth century (\aleph^b), and many by a later hand belonging to the seventh century (\aleph^c); besides which are corrections of a still later date. In all, Tischendorf finds in the New Testament the work of ten different correctors. In the order of

New Testament books the Pauline Epistles precede the Acts and Catholic Epistles, the Epistle to the Hebrews following 2 Thessalonians.

Through the munificence of the Emperor of Russia, a beautiful edition of the MS., printed in facsimile type, was published at St. Petersburg in 1862, in four folio volumes. The edition was limited to 300 copies, 100 of which were given to Tischendorf, and were mostly put on sale, while the remainder were distributed as presents by the Russian Government. In 1863, the New Testament part of the MS., together with the Barnabas and Hermas, was published by Tischendorf at Leipsic, in quarto, in ordinary Greek type, but representing the MS. line for line, and with the Prolegomena somewhat enlarged; and in 1864 (with the date 1865) appeared Tischendorf's *Novum Testamentum Græce. Ex Sinaitico codice . . . Vaticana itemque Elzeviriana lectione notata*. A supplement to this, containing corrections, was prefixed to his *Responsa ad Calumnias Romanas*; Lips., 1870. The best account in English of the Sinaitic manuscript will be found in Scrivener's *Full Collation of the Codex Sinaiticus with the Received Text of the New Testament*, Cambridge, 1864; second edition, 1867. For some corrections of Scrivener's collation and also of Tischendorf's previous editions of the MS., see Tischendorf's *Novum Test. Gr. Ex Sin. codice*, as above, pp. xli.—l.

A. CODEX ALEXANDRINUS was placed in the British Museum at its formation in 1753. It was originally sent as a present from Cyril Lucar, Patriarch of Constantinople, to Charles I., and was probably brought from Alexandria by him. It is a quarto, thirteen inches high and ten broad, consisting of 773 leaves, of which 639 belong to the Old Testament, each page being divided into two columns of fifty lines each.

Some of the reasons for assigning its date to the fifth century are thus stated by Scrivener: "The presence of the canons of Eusebius (A.D. 268—340?) and of the Epistles to Marcellinus by the great Athanasius, Patriarch of Alexandria (300?—373) before the Psalms, place a limit in one direction, while the absence of the Euthalian divisions of the Acts and Epistles, which came into vogue very soon after A.D. 458, and the shortness of the *ὑπογραφαί*, appear tolerably decisive against a later date than A.D. 450."

This MS. contains the whole of the Old Testament, except that part of a leaf has been torn out, so that Gen. xiv. 14—17, xv. 1—5, 16—19, xvi. 6—9, are wanting; also one leaf containing 1 Sam. xii. 20—xiv. 9, and nine leaves containing Ps. xlix. (l.) 20—lxxix. (lxxx.) 11. It is the basis of the editions of the LXX, by Grabe (Oxford, 1707—1720), Breitinger (Zurich, 1730—1732), and Field (1859). The Old Testament text was published in facsimile type, under the editorship of H. H. Baber, London, 1816—1828, four vols. fol. The New Testament part of the MS. was published in facsimile type by C. G. Woide, London, 1786, fol.; in ordinary type by B. H. Cowper, London, 1860, 8vo., and a beautiful photographic facsimile has recently been issued by the Trustees of the British Museum (1880). Woide's *Notitia Codicis Alexandrini*, with notes by G. L. Spohn, Leips. 1790, 8vo., is useful.

In the New Testament, the following portions are wanting: Matt. i. 1—xxv. 6; John vi. 50—viii. 52; 2 Cor. iv. 13—xii. 6: unfortunately, also, many letters have been cut away from the edges of the leaves in binding. The MS. contains also the First Epistle of Clement, and a part of the Second.

The text of this manuscript in the Gospels agrees much more frequently with that of the later (in distinction from

the earlier) uncials than it does in the rest of the New Testament.

B. CODEX VATICANUS is a quarto volume in the Vatican Library, numbered 1209. It appears in the earliest catalogue of the library in 1475, and was very probably placed there at the foundation of the library by Pope Nicholas V. in 1448. It consists of 759 leaves of thin vellum, 142 of which belong to the New Testament. (The text has three columns on a page, and forty-two lines to the column,) with no intervals between words except at the end of a paragraph. It contains the New Testament complete down to Hebrews ix. 14, breaking off in the middle of a word, *καθα-*. The rest of the Epistle to the Hebrews and the Apocalypse are written in a comparatively recent hand.) In the Old Testament it wants the larger part of the Book of Genesis (the MS. begins Gen. xlv. 28, *πολι*), Ps. cv. (cvi.) 27—cxxxvii. (cxxxviii.) 6, and the Books of Maccabees. It was the main foundation of the Roman edition of the Septuagint (1586, in corrected copies 1587), which has been the basis of most subsequent editions; *e.g.* those of Pearson (1665), Bos (1709), Holmes and Parsons (1798—1827), and Tischendorf (1850, 6th ed. 1880).

Till recently, critics have had to depend mainly for their knowledge of the New Testament text of this MS. on the imperfect collations of Bartolucci (1669, first used by Scholz, 1830—36), Mico (for Bentley, publ. by Ford, 1799), and Birch (1788—1801). The text of the whole manuscript was first published by Cardinal Mai, Rome, 1857, in five vols., folio (the New Testament also separately by Vercellone, 1859); but this edition was unsatisfactory, and is wholly superseded by the magnificent edition, in facsimile type, published by Vercellone, Cozza and Sergio, in five vols., fol. Rome, 1868—72, of which vol. v., containing the New Testa-

ment, was first issued. Vol. vi., which is to contain the Prolegomena and notes on the alterations of the different correctors, has not yet (1880) appeared. In reference to this MS. the following works still have value: J. L. Hug, *De Antiquitate Codicis Vaticani Commentatio*, Friburgi, 1810, reprinted in Granville Penn's *Annotations to the Book of the New Covenant*, London, 1837, pp. 91—112; Tischendorf, *Novum Testamentum Vaticanum*, Leips. 1867, and *Appendix ad Novum Test. Vat.* (1869), in which he reviews the Roman edition (1868) of the New Testament part of the MS. See also Tischendorf's *Appendix Codicum celeberrimorum, Sin., Vat. Alex.* (1867), and *Responsa ad Calumnias Romanas* (1870). In the Prolegomena to Tischendorf's *Novum Test. Vat.* and *Appendix Codicum*, the latter especially, will be found the best account of the MS. from a palæographical point of view. He adduces plausible arguments to show that the scribe D, who wrote six leaves of the New Testament part of the Sinaitic MS., is identical with the scribe who wrote the New Testament in the Vatican MS. He would assign both MSS. to about the middle of the fourth century.

The Rev. J. W. Burgon, who in 1860 examined the Vatican MS. for an hour and a half, undertakes to prove "infal- libly," in his work on the last twelve verses of the Gospel according to St. Mark (London, 1871), pp. 291—294, that the Vatican MS. is 50 or 100 years older than the Sinaitic. But his arguments—some of which have an apparent plausibility—rest on false premises. See Ezra Abbot, *Comparative Antiquity of the Sinaitic and Vatican MSS.*, in the *Journal of the American Oriental Society*, vol. x. pp. 189—200.

The Vatican MS. has corrections by a contemporary scribe, whom Tischendorf designates in his eighth edition of the New Testament by B², and by another of the tenth or

eleventh century, B³, who retouched the faded ink of the MS. throughout, and supplied accents and breathings, except when words were accidentally repeated.

In a critical point of view, the text of this MS. seems on the whole decidedly superior to that of any other of our New Testament codices. So judge Tregelles, Westcott and Hort, Lightfoot and Weiss. Next in value is the Sinaitic, to which Tischendorf is disposed to give the preference. But it must not be supposed that every reading which they both support is genuine. A very different view of the character of these MSS. is taken by Burgon and McClellan, who regard them as singularly vicious and corrupt. In regard to its omissions, see § 10, 5, p. 94.

C. CODEX EPHRAEMI is a palimpsest MS. in the National Library of Paris (No. 9), containing portions of the Old Testament on 64 leaves, and of the New on 145 leaves. In the twelfth century the ancient writing was effaced to receive certain Greek works of Ephraem, the Syrian Father. In the sixteenth century it was brought to Florence from the East, probably by Andrew John Lascar, and was brought into France by Queen Catherine de Medici. In 1834 an attempt was made to restore the original writing, by the use of a chemical preparation, which has defaced the vellum with stains of various colours. It was collated by Wetstein in 1716, and a fine edition was published by Tischendorf in 1843—45. The entire Epistles of 2 John and 2 Thesalonians are lost. Of the rest of the New Testament the following portions remain:—Matthew i. 2—v. 15; vii. 5—xvii. 26; xviii. 28—xxii. 20; xxiii. 17—xxiv. 10; xxiv. 45—xxv. 30; xxvi. 22—xxvii. 11; xxvii. 47—xxviii. 14; Mark i. 17—vi. 31; viii. 5—xii. 29; xiii. 19—xvi. 20; Luke i. 2—ii. 5; ii. 42—iii. 21; iv. 25—vi. 4; vi. 37—vii. 16 or 17;

viii. 28—xii. 3; xix. 42—xx. 27; xxi. 21—xxii. 19; xxiii. 25—xxiv. 7; xxiv. 46—53; John i. 1—41; iii. 33—v. 16; vi. 38—vii. 3; viii. 34—ix. 11; xi. 8—46; xiii. 8—xiv. 7; xvi. 21—xviii. 36; xx. 26—xxi. 25; Acts i. 2—iv. 3; v. 35—x. 42; xiii. 1—xvi. 36; xx. 10—xxi. 30; xxii. 21—xxiii. 18; xxiv. 15—xxvi. 19; xxvii. 16—xxviii. 4; James i. 1—iv. 2; 1 Peter i. 2—iv. 6; 2 Peter i. 1—1 John iv. 2; 3 John 3—15; Jude 3—25; Rom. i. 1—ii. 5; iii. 21—ix. 6; x. 15—xi. 31; xiii. 10—1 Cor. vii. 18; ix. 6—xiii. 8; xv. 40—2 Cor. x. 8; Gal. i. 20—vi. 18; Ephes. ii. 18—iv. 17; Phil. i. 22—iii. 5; Col. i. 1—1 Thess. ii. 9; Hebrews ii. 4—vii. 26; ix. 15—x. 24; xii. 15—xiii. 25; 1 Tim. iii. 9—v. 20; vi. 21—Philemon, 25; Apoc. i. 2—iii. 19; v. 14—vii. 14; vii. 17—viii. 4; ix. 17—x. 10; xi. 3—xvi. 13; xviii. 2—xix. 5.

Tischendorf assigns the MS. to a date somewhat before the middle of the fifth century, regarding it (with Hug) as a little older than the Alexandrine. It has been manipulated by two different correctors, one (C²) of the sixth century, the other (C³), a Byzantine scribe, who prepared it for church use in the ninth century. This scribe changed the reading *ὄς*, in 1 Tim. iii. 16, to *θεός*.

The typographical errors of Tischendorf's edition of the New Testament part (1843) are corrected in the volume containing the Old Testament fragments (1845). Tischendorf's *Prolegomena* discuss thoroughly all questions of interest pertaining to the MS.

D. CODEX BEZAE, a Greek and Latin manuscript of the Gospels and Acts, belongs to the University Library at Cambridge, England. It was presented to the library in 1581, by Theodore Beza. It is a quarto volume, ten inches by eight, with one column on a page, each left-hand page

having the Greek text, and the right-hand the corresponding Latin. It has thirty-four lines to the page, which are arranged in *στίχοι*.

The MS. has had eight or nine correctors besides the original scribe, extending through several centuries. The text is peculiar, preserving in many cases the primitive reading, where it has been lost in the mass of later MSS., but, on the other hand, defaced with many corruptions. "No known MS. contains so many bold and extensive interpolations (six hundred, it is said, in the Acts alone), countenanced, where they are not absolutely unsupported, chiefly by the Old Latin and some of the Syriac versions." (Scrivener.)

The following passages are wanting: viz., *in the Greek*, Matthew i. 1—20; vi. 20—ix. 2; xxvii. 2—12; John i. 16—iii. 26; Acts viii. 29—x. 14; xxi. 2—10, 15—18, xxii. 10—20, 29—xxviii. 31; *and in the Latin*, Matt. i. 1—11, vi. 8—xviii. 27; xxvi. 65—xxvii. 1; John i. 1—iii. 16; Acts viii. 20—x. 4; xx. 31—xxi. 2, 7—10; xxii. 2—10, xxiii. 20—xxviii. 31.

The MS. was published in magnificent style, in facsimile type, by Thomas Kipling, Cambridge, 1793, 2 vols. fol. Only 250 copies were printed. It is an uncritical edition, placing the readings of later hands in the text, and of the first hand in the notes. For all ordinary purposes it is completely superseded by the excellent edition of F. H. Scrivener, *Bezae Codex Cantabrigiensis*, Cambridge, 1864, 4to, printed in ordinary type, but representing the MS. line for line. The Introduction to this edition is exceedingly thorough and valuable. He regards the MS. as written early in the sixth century, probably in Gaul. For two remarkable interpolations in Codex D, of considerable length, see the large critical

editions of the Greek Testament, on Matthew xx. 28, and Luke vi. 5.¹

§ 5. *Cursive Manuscripts.*

Of over 1500 MSS. in the cursive character, written in and after the tenth century, a very large majority have not been thoroughly collated. We shall have space only to notice carefully a few of the most important.²

1. *Codex Basiliensis*, A. N. IV. 2, is an illuminated MS. at Basle, which has been assigned to the tenth century. It is an octavo, with thirty-eight lines to the page. It has the *τίτλοι*, and contains prologues before the several books. It has also a Calendar of the Daily Lessons throughout the year. It has been collated by Wetstein, C. L. Roth and Tregelles. It contains the Gospels, Acts, and Pauline Epistles, but is especially valuable only in the Gospels.

13. *Regius* 50 is a quarto of the twelfth century, highly valued by Kuster (referred to as *Paris* 6). It has the Daily Lesson Calendar. It, and 69, 124, 346, are regarded by some as transcripts of one archetype, whose text is not lower in value than the uncial Codex D.³ It contains the Gospels with the following omissions: Matthew i. 1—ii. 21; xxvi. 33—53; xxvii. 26—xxviii. 10; Mark i. 21—45; John xxi. 2—25.

¹ An uncial MS. of the sixth century, written on purple vellum in silver letters, with remarkable miniatures, has recently been discovered by Gebhardt and Harnack in the Archiepiscopal Palace of Rossano, near the Gulf of Tarento. It contains the Gospels of Matthew and Mark. This *Codex Rossanensis* will be designated by the letter Σ .

² For a condensed list of these MSS. the reader is referred to Table IX. of this Handbook. A full account will be found in Dr. Scrivener's *Introduction to the Criticism of the New Testament*, second ed., 1874. See also the *Prolegomena* to Tischendorf's larger critical edition of the New Testament, eighth edition.

³ See Ferrar and Abbott, *Collation of four important Manuscripts of the Gospels*. Dublin, 1877.

22. *Regius* 72 (formerly *Colbertinus* 2467) is a quarto of the eleventh century, which has some remarkable readings, though the MS. is very imperfectly known. It contains the Gospels, except Matthew i. 1—ii. 2; John xiv. 22—xvi. 27. It eminently deserves a new collation.

33. *Regius* 14 is a folio of the eleventh century, called also *Codex Colbertinus* 2844, and, by Mill, *Colbertinus* 8. It contains some of the Prophets and all the New Testament except the Apocalypse. (It is numbered 13 in Acts, and 17 in the Pauline Epistles.) The text is one of the most valuable, resembling *Codd.* B, D, L, more than any other cursive. Carefully collated by Tregelles in 1850. Mutilated: Mark ix. 31—xi. 11; xiii. 11—xiv. 50; Luke xxi. 38—xxiii. 26.

38. Of the Apocalypse, No. 579 in the Vatican Library at Rome, is an 8vo MS. of the thirteenth century, on cotton paper, but has a text of remarkable value. Collated by Birch, but much more thoroughly by B. H. Alford.

40. Of the Acts (Pauline Epp. 46, Apoc. 12), in the Vatican Library at Rome (*Alexandrino-Vat.* 179), is a quarto MS. of the eleventh century, which, containing the labours of Euthalius on the Acts and Epistles, was made by L. A. Zacagni the basis of his edition of the Prologues, etc., of Euthalius, published in his *Collectanea Mon. Vet. Ecclesiæ Gr. et Lat.*, Rome, 1698. Tischendorf calls it "*Codex admodum insignis.*" The latter part of Titus (from iii. 3), Philemon, and the Apocalypse are in a later hand.

47. Of the Pauline Epistles (*Bodl. Roe* 16), is a folio MS. of the eleventh and twelfth centuries, with a text much resembling that of *Codex A.* After Mill, Tregelles thoroughly collated it for his edition of the New Testament. It has a catena, used by Cramer. *Catenæ*, vols. v. and vi.

61. *Codex Montfortianus* is a MS. whose chief interest has grown out of its connection with the famous passage 1 John v. 7, and the printed text of Erasmus. It is an octavo MS. at Trinity College, Dublin, belonging to the fifteenth or sixteenth century. Erasmus refers to it as "*Codex Britannicus*." It appears to have been the work of three or four successive scribes. It contains the whole New Testament, the Acts and Catholic Epistles being numbered 34, the Pauline Epistles 40, and the Apocalypse 92, as they appear in our tables of cursive MSS. Dr. Dobbin, the last collator, thinks that the Acts and Epistles were transcribed from Codex 33 of the Acts (No. 39 of the Pauline Epistles), and the Apocalypse from Codex 69 (see below). The part containing the Acts and Catholic Epistles was probably written after the year 1500, and the text of the Three Heavenly Witnesses bears marks of having been translated from the Latin. (See Tregelles, *Text. Crit.* pp. 213—217.)

61. Of the Acts, is the designation now given to a very valuable cursive copy of the Acts discovered by Tischendorf in Egypt in 1853, and sold to the British Museum in 1854 (B. M. Addit. 20,003). It was formerly called 10ⁱ, *i.e. Londinensis Tischendorffianus*. It is dated April 20, 1044. Collated by Tischendorf, Tregelles and Scrivener. 297 verses are wanting, viz. ch. iv. 8—vii. 17; xvii. 28—xxiii. 9.

69. Of the Gospels (Acts 31, Paul 37, Apoc. 14), is *Codex Leicestrensis*, a folio of the fourteenth century, partly on parchment and partly on paper, now in the Library of the Town Council of Leicester. It is written on 212 leaves of 38 lines to the page. It has been collated by Mill, Tregelles and Scrivener. The latter says of it, "No MS. of its age has a text so remarkable as this; less, however,

in the Acts than in the Gospels." It contains the whole New Testament, except Matthew i. 1—xviii. 15; Acts x. 45—xiv. 17; Jude 7—25; Apoc. xviii. 7—xxii. 21. See above, under No. 13.

157. Of the Gospels, in the Vatican Library at Rome (*Cod. Urb.-Vat.* 2) is an 8vo MS. of the twelfth century, regarded by Birch as the most important MS. of the New Testament in the Vatican, except Codex B. Very beautifully written on vellum, with ornaments and pictures in vermilion and gold.

209. Of the Gospels (Acts 95, Paul 108, Apoc. 46), in the Library of St. Mark at Venice (*Venet.* 10), is an 8vo MS. of the eleventh or twelfth century, the text of which in the Gospels is of remarkable value, resembling that of Codex B. The Apocalypse is in a later hand. Codex 205 in the Gospels is either a copy of this MS. or was transcribed from the same archetype. A good collation of Codex 209 is greatly needed.

The above notices may serve as illustrations of the character and use of cursive MSS. For a fuller enumeration of the more important among them, the reader who has access to the work may consult the article "New Testament," in the *American* edition of Smith's *Bible Dictionary*, which contains valuable additional notes by Prof. Ezra Abbot, of Cambridge.

§ 6. *Versions of the New Testament.*

Next to the authority of MSS. in determining the text of the New Testament is the evidence furnished by certain ancient translations, made for the benefit of Christian converts unable to understand the original Greek. Some of these versions were from a text much older than any now existing.

Of course the weight of this evidence is much impaired by the difficulty of estimating the degree in which the idioms of a language or the habits of a translator may have caused him to deviate from the exact structure of the Greek sen-

tence. Moreover, we have the disadvantage of being obliged to reach the *version* through copies more or less remote from the original, and correspondingly liable to corruption; and in the case of some versions (*e.g.* the Egyptian, Ethiopic, etc.), the acquaintance of scholars with the languages themselves has been confessedly imperfect (see Scrivener, p. 273). Nevertheless, after these allowances are made, the value of versions is still considerable, and in the matter of determining the authenticity of whole clauses or sentences inserted or omitted by Greek MSS., it is sometimes very great. In any case they are mainly valuable as witnesses to the text, and not as models of translation or guides to interpretation. The Peshito Syriac, however, is regarded as, on the whole, a translation of remarkable fidelity and excellence; and the Vulgate has high merit.

Table x. presents a succinct view of the versions available for critical purposes in the order of the date. For a full discussion of the subject the student is referred to Scrivener's *Introduction*, or to the admirable article, "Versions, Ancient," by S. P. Tregelles, in Smith's *Bible Dictionary*, to which must be added, for the Latin versions, the elaborate article "Vulgate," by Prof. Westcott. The article "Vulgate," in Johnson's *Cyclopædia*, by Dr. Charles Short, of Columbia College, New York, is also worth consulting.

§ 7. *New Testament Citations by the Christian Fathers.*

Among the sources of evidence for determining the text of the New Testament, we come to notice finally that derived from citations of passages made by early ecclesiastical writers, commonly spoken of as the Christian Fathers.

For convenience of reference to these Fathers, a complete list of them is subjoined (Tables XI., XII.), with a descriptive designation and the time when they flourished, in assigning which the authority of Cave has usually been followed.

The evidence furnished by patristic citations is subject to drawbacks similar to those which affect the versions of Scripture. Our text of the writings of the Fathers is itself more or less uncertain, and their citations are often loosely made from memory, or, if originally made *verbatim*, are liable to have been altered by subsequent correctors. Yet, as corroborative testimony in regard to readings which are already supported by manuscript authority, they have considerable value. Special importance is attached to them in cases where a discussion has arisen among the early Fathers respecting variations in the reading of the manuscripts, cases which are not unfrequent as early as the days of Origen, Eusebius and Jerome.

The Greek Fathers most important for textual criticism are, in the *second* century, Justin Martyr (quotations generally free) and Irenæus (for the most part preserved only in an old Latin version); for the end of the *second* or the earlier part of the *third*, Clement of Alexandria, Hippolytus, and, far above all others, ORIGEN; for the *fourth*, Eusebius, Athanasius, Cyril of Jerusalem, Didymus of Alexandria, Epiphanius (quotations often free and text corrupt), Basil the Great, and Chrysostom (text considerably corrupted by copyists); in the *fifth*, Cyril of Alexandria and Theodoret; in the beginning of the *sixth*, Andreas of Cæsarea (for the Apocalypse); in the *seventh*, Maximus the Confessor; in the *eighth*, Joannes Damascenus; in the *ninth*, Photius; in the *tenth*, Œcumenius; in the *eleventh*, Theophylact; and near the beginning of the *twelfth*, Euthymius Zigabenus, the last three being commentators.

The early Latin Fathers are of value in criticism mainly as indicating by their citations the readings of the Old Latin version or versions, for which they are, in many parts of the New Testament, our principal authority. Of these the

most important are, for the end of the *second* century and later, Tertullian, whose quotations have been completely collected by Rönsch, *Das Neue Test. Tertullians* (Leipsic, 1871); for the *third* century, Cyprian and Novatian; for the *fourth*, Lucifer of Cagliari, Hilary of Poitiers, Ambrosiaster or Hilary the Deacon, Ambrose, Rufinus, and especially Jerome (Hieronymus); for the *fifth*, Augustine; and for the *sixth*, Primasius (valuable only in the Apocalypse).

§ 8. *Textual Criticism.*

The process of endeavouring to ascertain the original reading in any given passage, by a comparison of manuscript and other authorities, is attended with certain difficulties which require experience and skill to overcome. It does not come within the scope of this treatise to attempt an exhaustive discussion of the principles which underlie the work. We can only hope to give an outline of the nature of the process, and refer the student to the special treatises on the subject, and to critical editions of the Greek New Testament, as those of Griesbach and Tischendorf, for a fuller discussion.

It was thought by the earlier critics that a classification of manuscripts should be made into groups or families, corresponding to the geographical sections whence they originated. Each of these groups was supposed to be marked by certain distinctive peculiarities of text, and the term "recension," or critical edition, was applied to them. Maturer examination has led to an abandonment of the theory as such, though much useful knowledge about the characteristics of manuscripts has been acquired by this study of grouping.

A good statement of points thus deduced will be found in the *Bibliotheca Sacra*, vol. xxxii. p. 237—242, and in the Appendix to Gardiner's *Harmony of the Gospels*.

Another subject on which critics have been divided, relates to the comparative value of the uncial and cursive manuscripts, and to the relation which *quality* shall bear to *number* of witnesses, in deciding for or against any given reading.

The progress of the discussion thus far has elicited some facts which are of interest to scholars, and prepare the way for a well-defined system of criticism. For example, it has become evident that there is no such harmony among the oldest uncials as to render it possible to reach infallible certainty in all points. Again, it is obvious that in appealing to cursives great discrimination must be used, since comparatively few of those which have been thoroughly examined prove to have been taken from ancient or trustworthy authority; and the great mass of them have as yet never been properly collated.

§ 9. *The Nature of Various Readings.*

Since no manuscripts are extant which date earlier than the fourth century, it is obvious that all now existing are the result of transcriptions from previous copies, and are liable to such variations and imperfections as are incident to all copies in manuscript. Of course these variations multiply with the increase of number of different manuscripts, and with the lateness and frequency of their transcription.

The variations are of different kinds :

1. In the first place, there are two whole paragraphs of some importance which are wanting, in some or many of the best MSS., and other ancient authorities, viz. Mark xvi. 9—20 and John vii. 53—viii. 11. 51

2. There are shorter passages which may have crept into the text from the margin. Among them is the famous interpolation in 1 John v. 7, 8. So also, probably, John v. 4

not in

(the angel at the Pool of Bethesda), and the doxology in Matthew vi. 13; and perhaps the account of the bloody sweat (Luke xxii. 43, 44). Scrivener thinks that Acts viii. 37, "If thou believest with all thine heart," etc., may have been derived from some Church ordinal, and that the last clauses of Rom. viii. 1, and Gal. iii. 1, are glosses of the transcriber.

3. Frequently a clause is lost by what is called *Homœoteleuton* (ὁμοιοτέλευτον), where two clauses happen to end with the same word, and the transcriber's eye passes from one to the other. Omissions from this cause occur in the Sinaitic MS. in the New Testament, according to Scrivener, no fewer than one hundred and fifteen times, though many of them are supplied by a later hand.

4. Words are sometimes mistaken one for another where they differ in only one or two letters. This is specially liable to occur in uncial MSS., where several letters closely resemble each other, and the words are not spaced.

5. Numerous variations have arisen from the tendency to assimilate one Gospel to another, by bringing in clauses in one Gospel which belong in the same connection to another evangelist. Thus the prophecy about the parting of the garments, found in Matt. xxvii. 35, was probably borrowed from the parallel passage in John xix. 24. So also Acts ix. 5, 6, has been interpolated from the two other accounts of Paul's conversion, Acts xxvi. 14, 15, and xxii. 10. This, however, should rather be charged to Erasmus following the Vulgate, as the spurious addition does not seem to be found in any Greek MS.

6. Sometimes copyists have attempted to improve upon their originals in citations from the Old Testament, (copying the passage more fully or more accurately than the author thought it necessary.) See, for example, the critical editions on Matt. ii. 18, xv. 8; Luke iv. 18; Rom. xiii. 9; Heb. xii. 20.

7. Several variations in the older copies arise from abbreviations and other peculiarities in the modes of writing. Prominent among these is the remarkable passage, 1 Tim. iii. 16 (see Scrivener, pp. 452—3), where the difference between **oc** and **θc** (ὃς and θεός) consists only in the presence or absence of two horizontal strokes.¹

¹ Briefly stated, the principal authorities for the different readings are as follows (see Tables for explanations where needful):

1. In favour of **ς**: **κ** A (see below) C F G and the following cursive MSS., 17 (*Regius* 33, see p. 75), 73 (12th cent.), 181 (13th cent.). *Versions*: Goth., *Æth.* (ed. Platt), *Philox. Syr. marg.*, and, with a relative pronoun which may represent either **ς** or **ζ**, *Copt.*, *Sahidic*, *Pesh. Syr.*, *Philox. Syr. text* (so White, but Ward doubts this), *Æth.* (*Polygl.*), *Arm.*, *Erpenian Arabic*, and a *MS. Arabic* version in the Vatican. *Quotations or References*: Origen, Basil, Epiphanius, Jerome, Theod. Mopsuest., Cyr. Alex., Euthenius of Tyana, Gelasius (or Macarius of Jerusalem), Pope Martin I., Apollinarius, Chrysostom (see Ward), Nestorius, and others.

2. In favour of **θεός**: **κ**^e (a corrector of the twelfth century), A (corrected by a modern hand), **C**^c (corrected in the ninth century), **D**^c (corrected in the ninth century), K L P and the great mass of cursive MSS.; Arabic of the *Polyglot*, Slavonic and Georgian versions (all these versions are of little or no authority); *Greg. Nyss.*, *Didymus*, *pseudo-Athanasius*, *Macedonius*, *Euthalius* (?) *Theod. Stud.*, *Theophyl.*; and *probably pseudo-Dionysius Alexandrinus*, *Theodoret*, *Severus*, *Joannes Damascenus*, *Photius*.

3. In favour of **ζ**: D, *Old Lat.* and *Vulg. quod*; other ancient versions *may* have read **ζ**, but not probably (see above); on the other hand, the *Old Lat.* and *Vulg.* may have read **ς**, but have rendered *quod*, for the sake of the grammar. The Latin Fathers (except Jerome) generally read *quod*; in one place *pseudo-Chrysostom* has **ζ**.

The fullest and most accurate account of the evidence is given by Dr. W. Hayes Ward, in an article in the *Bibl. Sacra* for January, 1865. The article, however, contains some unfortunate typographical errors. The reading of A *a primâ manu* has been disputed; and Scrivener is disposed to believe it to have been **θc**; but the matter has been very carefully examined by Wetstein, Porson, Tregelles, Tischendorf, Bishop Ellicott, Alford, and Sir Frederick Madden, who agree that the primitive reading was **ς**. B does not contain the Epistle.

As to the critical question, if **θεός** were the original reading, it would be difficult to explain how all the leading ancient versions, representing widely separated regions, should have dropped so important a word, and have substi-

8. Besides these prominent causes of variation, there are slips of the pen, trifling varieties in spelling, interchange of synonymous words, omission or insertion of pronouns and particles, with occasional attempts at correction of words whose sense seems obscure, which go to make up the sum of those various readings whose number looks so large.

§ 10. *Rules of Judgment in Critical Cases.*

While, therefore, the testimony of the most ancient manuscripts is always decisive where it is harmonious, which is true of the great bulk of Scripture, it is obvious that there will yet remain a wide margin for the exercise of critical judgment in cases where the leading authorities differ.

The number of these unsettled points would be alarming if their character in the main were not so unimportant. That number has been estimated by thousands, but being chiefly orthographical or verbal, or at most grammatical, the instances are few in which they affect the sense or bear upon any important fact or doctrine.

Nevertheless the work of the conscientious critic is not done until all possible accuracy is reached, and the clearest possible light thrown upon what yet remains necessarily doubtful.

To aid in this work certain principles of judgment have been laid down upon which critical scholars are pretty well agreed:

1. In the first place it has become established as a rule that *conjectural* emendations are to be discarded. Unless

tuted a relative pronoun. The reading *ὅς* has the best ancient authority; it is the more difficult reading, and best explains the origin of the others. It is adopted by Griesbach, Lachmann, Tischendorf, Tregelles, Westcott and Hort, Scrivener, Alford, Ellicott, Wordsworth, T. S. Green, Olshausen, Wiesinger, Huther, Meyer, De Wette.

respectable external authority can be found for a reading, it should not be admitted, however plausible may seem the arguments in its favour.

2. All scholars have agreed to adopt Bengel's prime canon, *Proclivi scriptioni præstat ardua*, "To an easy reading prefer the harder." Copyists were more likely to relieve a hard construction than to make an easy one difficult.

3. We may next mention the canon of Griesbach, *Brevior lectio præferenda est verbosiori*, "The briefer reading must be preferred to the longer."

The reasonableness of this rule results from the tendency of scribes to incorporate marginal notes or fuller parallel passages, or to amplify Old Testament quotations. And yet it must be modified by the consideration that words and clauses are sometimes omitted to remove difficulties (see Bengel's canon), or through Homœoteleuton. See further, No. 5, below.

4. Another more comprehensive principle may be thus stated: That reading is probably genuine, from which the origin and diffusion of the others may be most readily explained. In practice this will usually be found to cover Nos. 2 and 3. We may say still more generally: In every question of textual criticism, we have to consider what supposition will best explain all the facts in the case. We cannot settle these questions by any mechanical rules.

5. In estimating the value of the evidence of different MSS., their peculiar characteristics must be taken into account. Thus Codex D has special weight where it omits, as its general tendency is to add. Some would apply the reverse of this rule to Codex B. But when Scrivener (p. 108) quotes Dr. Dobbin, as finding in B no fewer than 2556 cases of omissions of words or whole clauses, the fact will be less "startling" when we know, what Scrivener and McClellan (*New Testament*, vol. i. p. xxv., note)

do not tell us, that his "standard of comparison" is no ancient or critical text, but "Elzevir, 1624"! See *Dublin Univ. Mag.*, Nov. 1859, p. 621. The question whether what Dr. Dobbin calls "omissions" in B are not rather, in a large majority of cases, *interpolations* in Elz. 1624, cannot be thus disposed of by a cool assumption. The tendency of scribes was always to add rather than to omit. As Porson remarks, "From this known propensity of transcribers to turn everything into text which they found written in the margin of their MSS. or between the lines, so many interpolations have proceeded, that at present the surest canon of criticism is, *Præferatur lectio brevior*."—*Letters to Travis*, p. 150.

6. Manuscripts differ also in the value of their testimony in different parts of the New Testament, some having a much better text of the Gospels than of the Epistles, and *vice versa*, e.g. A of the Gospels is quite inferior to A of the rest of the New Testament. And, in general, experience and critical judgment are needful accurately to weigh the comparative value of manuscripts. To illustrate this, Tregelles has prepared a table which he says may give "a general notion of the relation in which some of the leading MSS. of the Gospels stand one to another with regard to the text they contain."

<i>Western.</i>	<i>Alexandrian.</i>	<i>Constantinopolitan.</i>
	B. Z.	
D.	C. L. 1. 33.	
	P. Q. T. R. II. N. A.	
	X. (Δ). 69.	K. M. H.
		E. F. G. S. U. V. T. A.

In general, we may say that to estimate accurately the value of any one of our chief authorities, a careful inductive process is required, such as Griesbach has applied to some of the MSS. of which he treats in his *Symbolæ Criticæ*.

Much yet remains to be done in this direction. The general superiority of the older over the later uncials has, however, been fully established by the process which Tregelles calls "comparative criticism." See his *Printed Text of the Greek New Testament*, London, 1854, p. 132.

7. With all the help in the work of textual criticism which a knowledge of these facts and principles may give, it is yet quite obvious that most students of Scripture will be mainly dependent upon the critical judgment and skill of experts in this particular department of sacred learning. The materials are so difficult of access, and the labour of collating manuscripts, and of acquiring sufficient critical skill to weigh them rightly, is so enormous, that Biblical scholars will usually find it wiser simply to learn how to make discriminating use of the materials which critical editors have furnished to their hand.

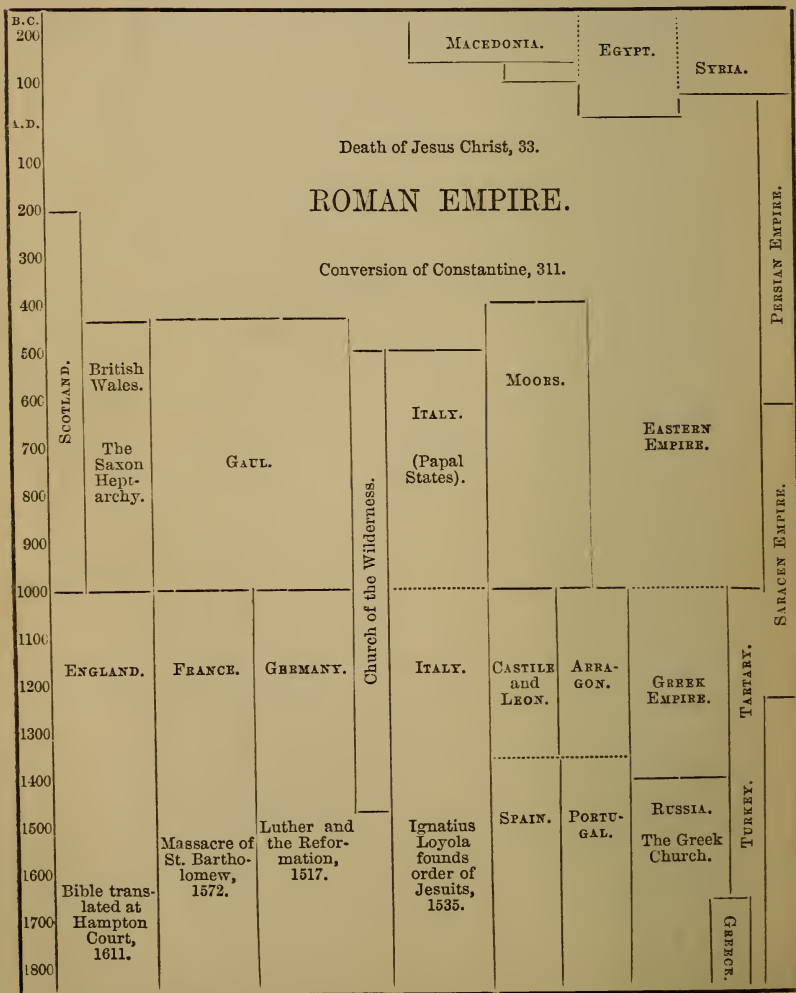
The Christian world are under profound obligations to the few men who, having special gifts for this kind of investigation, have been prompted by a love of the truth to consecrate their lives to unrequited toil in this direction, and whose labours have already brought forth fruits of incalculable value to the Church of Christ.

The student will find the whole subject of textual criticism discussed at length in the works of Scrivener and Tregelles above referred to, and in the Art. "New Testament" in Smith's *Bible Dictionary*. There is an excellent *résumé* of the subject by Prof. Gardiner in the *Bibliotheca Sacra*, vol. xxxii., and in the Appendix to Gardiner's *Harmony of the Gospels*. See also Immer's *Hermeneutics of the New Testament*. Andover, 1877.

THEOLOGICAL TABLE I.

SHOWING THE CHRISTIAN NATIONS OF EUROPE INTO WHICH THE ROMAN EMPIRE WAS DIVIDED.

(See page 5.)



T A B L E II.

SYNCHRONISTICAL TABLES OF ANCIENT CIVILIZATION, SCIENCE AND LITERATURE.

FROM THE "ANNALES ANTIQVITATIS, OR OXFORD CHRONOLOGICAL TABLES OF HISTORY."

OXFORD, 1835. TABLE XV., p. 36.

DATE.	CIVILIZATION IN GENERAL.	POETRY AND RHETORIC.	PHILOSOPHY.	PHYSICS.	HISTORY.	DATE.
B. C. 50		B. C.	B. C.	B. C.		B. C. 50
40		VIRGIL, the greatest epic and didactic poet of Rome, d. 19 B. C., aged 51.			LIVY, the celebrated historian, born at Padua, flourished under Augustus, and died at Rome, A.D. 17, aged 76.	40
30	AGE OF AUGUSTUS: the golden period of Roman Literature—	HORACE, the great lyric poet, patronised by Mæcenas, d. 8 B. C., aged 57.			VALEMIUS MAXIMUS, celebrated actions and sayings of the Romans and other illustrious persons.	30
20	MÆCENAS—the poets VIRGIL, HORACE, OVID—the historian LIVY—	OVID, died in banishment at Tomos, A.D. 18, aged 61.			VELLIUS PATERCULUS, historian.	20
10	VARRO the Critic.	TIBULLUS and PROPERTIUS. <i>Ælegiacs</i> .			STRABO, the great geographer, born about 60 B. C., still living A.D. 21.	10
0	The Greek language adopted at Court.	PHÆDRUS. <i>Fables</i> .				0
A. D. 10	BIRTH OF CHRIST.	A. D.	A. D.	A. D.		A. D. 10
20				15 CÆSAR, the Roman Hippocrates, whose system he transplanted to Rome.		20
30			30 PHILO, an Alexandrian Jew. He was much attached to the philosophy of Plato.		30 POMPONIUS MELA, a geographical compendium.	30
40			30 SENECA, moral philosopher. His pupil NERO ordered him to be bled to death, 65 A. D.	30 SENECA— <i>Quæstiones Naturales</i>		40
50		50 LUCAN, heroic poem on the civil wars of CÆSAR and POMPEY.		60 PLINY the Elder, killed by an eruption of Vesuvius, 79 A. D.		50
60		PERSIUS } <i>Satires</i> . PETRONIUS } SENECA, <i>Tragedies</i> .				60
70		80 JUVENAL, <i>Satires</i> .			70? QUINTUS CURTIUS. <i>History of Alexander the Great</i> .	70
80	DOMITIAN introduces the censorship.	VAL. FLACCU8, <i>Argonautæ</i> .			FLAVIUS JOSEPHUS, b. 38, d. 100. <i>Antiquities and Wars of the Jews</i> .	80

100	98 The last flourishing period of Roman culture under TRAJAN and ADELIAN.	90 SILIUS ITALICUS, historical poet.	90 PLUTARCH, moralist and biographer, died about 120 A.D.	90 TACITUS, contemporary with Trajan. Philosophical historian.	90
110	138 The great historians: PLUTARCH, TACITUS, SUETONIUS.	90 MARTIAL, epigrammatist. STATIUS, the <i>Thebaid</i> , etc.	90 EPICTETUS, the Stoic, a Phrygian slave. His <i>Morals</i> .	100 SUETONIUS, Hadrian's Secretary. <i>Lives of the Twelve Cæsars</i> .	100
120	130 The great <i>Vipian</i> library. Public schools in all the provinces.	90 QUINTILIAN, rhetorician, wrote under DOMITIAN.	100 DIO CHRYSOSTOM, of Prusa, orator.	110 FLORUS. An <i>Epitome of Roman History</i> .	110
140	140 Jurisprudence flourishes. Edifices—the Forum Trajan.	100 PUNY the Younger, <i>Panegyrics and Epistles</i> .	100 PULCIUS, witty satiric dialogues. He died under COMMODUS.	120 PLUTARCH of Chaconea, was contemporary with Trajan, and died about 140.	120
150	150 Triumphal arches. Baths	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	130 PROEMMY, geographer, etc., in the reign of Adrian and Antoninus Pius.	130
160	160	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	140	140
170	170	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	150	150
180	180	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	160	160
190	190	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	170 PAUSANIAS, the first writer of travels, wrote description of Greece.	170
200	200	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	180 APPIAN, historian under Trajan and the Antonines.	180
210	210	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	190 ARRIAN. <i>Alexander's Expedition to India</i> , etc.	190
220	220	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	200 AULUS GELLIUS. <i>Noctes Atticæ</i> , fragments from ancient writers.	200
230	230	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	210 JUSTIN. Abridgment of Trogus Pompeius' history.	210
240	240	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	220 DION CASSIUS (b. 155). Only fragments of his great <i>History</i> from <i>ÆNEAS</i> to ALEXANDER SEVERUS exist.	220
250	250	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	230 JELIAN. Various histories.	230
260	260	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	240 HERODIAN. <i>Roman History</i> , in eight books. He flourished between 180 and 235 A.D.	240
270	270	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	250	250
280	280	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	260	260
290	290	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	270	270
300	300	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	280	280
310	310	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	290	290
320	320	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	300 VI. Scriptores <i>Historiæ Augustæ</i> : SPARTIANUS, CAPITOLINUS, TREBELLIANUS, VOTISCUS, GALLICANUS, LAMPRIIDIUS, 44 Lives, from Hadrian to Caracalla.	300
330	330	160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	310	310
		160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	320	320
		160 LUCIAN, witty satiric dialogues. He died under COMMODUS.	160 APULEIUS, miscellaneous philosophical treatises. THE ANTONINES, sometimes called the Philosophic Emperors. The latter, Marcus, was a strict disciple of the Stoics.	330	330

From the time of CONSTANTINE the intellectual powers of man became almost entirely absorbed in religious controversies.

TABLE III.
COMPARATIVE DIAGRAM, SHOWING WHAT CHRISTIAN FATHERS WERE
CONTEMPORANEOUS.

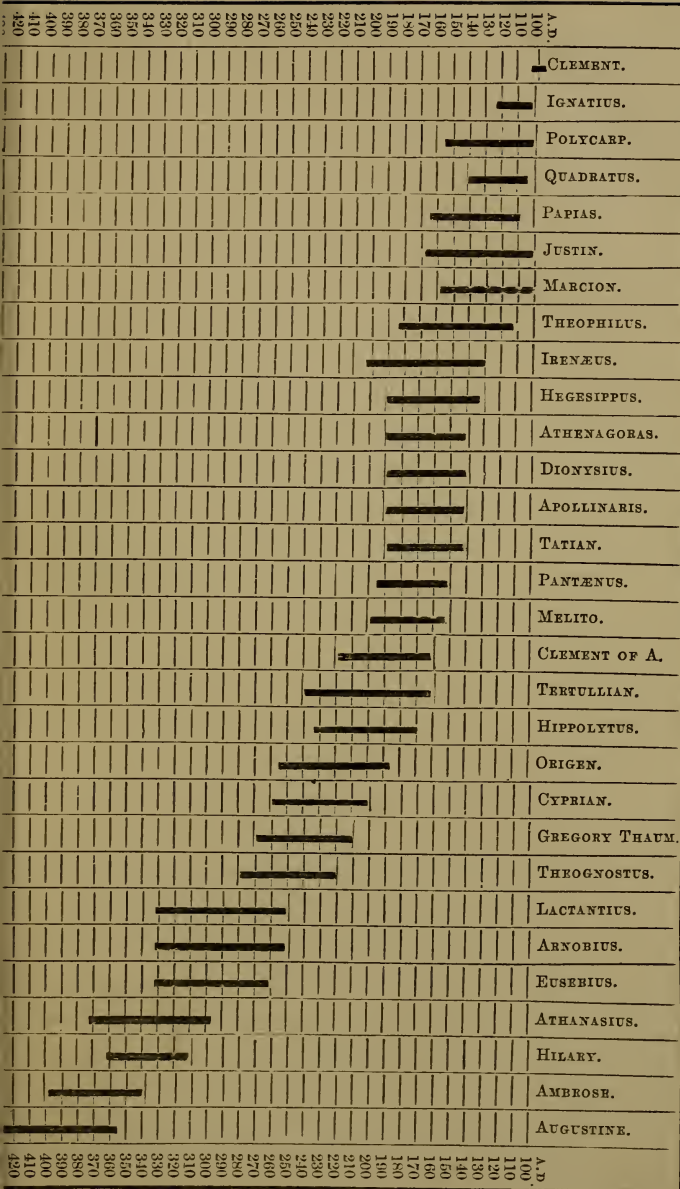


TABLE IV.

LIST OF WITNESSES OR ACTORS IN THE SCENES OF CHRISTIAN HISTORY,

grouped in connection with localities in which they lived, laboured, or wrote, and with which their names have been associated in the history of the first three centuries. The period to which their respective testimonies chiefly relate is given approximately in the third column. See Map at the beginning of the volume.

LOCALITIES.	WITNESSES.	A.D.
SYRIA. Scene of life and crucifixion of Jesus ; also of Paul's conversion. Seat of Apostolic Church, centre of Missions to the Gentiles.	CHRIST, Apostles, Evangelists.	30- 70
	Paul, Apostle to the Gentiles.	36- 64
	Barnabas, the Apostle.	36- 72
	Evodius.	50- 69
	Ignatius.	69-115
	Saturninus, the Gnostic.	100-120
	Justin, Apologist and Martyr.	118-165
	Hadrian, the Emperor.	117-138
	Theophilus, Bishop of Antioch.	168-180
	Lucian.	130-200
	Paul of Samosata, Bishop of Antioch.	260-273
	Tatian.	130-174
	Methodius, Bishop and Martyr.	290-300
	Pamphilus, Presbyter of Cæsarea.	294-309
	Eusebius, Bishop of Cæsarea.	260-340
	The Church at Jerusalem and Antioch.	36-300
ASIA MINOR. Paul's birth-place and early residence. Scene of first, second, and third missionary labours. John's later home.	Paul.	40- 58
	Barnabas.	45- 48
	Timothy.	47- 96
	Silas.	51- 54
	Luke.	51- 58
	Titus.	57- 59
	John, the Apostle.	70-100
	Cerinthus, the Jew.	70-100
	Polycarp, Bishop and Martyr of Smyrna.	100-155
	Hadrian, the Emperor.	117-138
	Papias, Bishop of Hierapolis.	100-163
	Pliny Secundus, Governor of Bithynia.	61-116
	Irenæus, Bishop of Lyons.	160-170
	Marcion, the Heretic.	130-
	Justin, Apologist and Martyr.	140-
	Melito, Bishop of Sardis.	172-?
	Claudius Apollinaris, Bishop of Hierapolis.	172-?
	Aristides, the Sophist.	130-180
	Theodotus, the Gnostic.	190-195
	Artemon. [polis, and in Galatia.	200-
	The Churches at Ephesus, Smyrna, Hiera-	52-300
MACEDONIA and GREECE. Scene of Paul's second and third journeys. Seat of the Corinthian Church, and of Paul's labours for eighteen months.	Paul.	52- 65
	Silas.	52- 54
	Luke.	52- 54
	Timothy.	52- 53
	Titus.	57- 59
	Clement of Rome (Epistles). (†102)	- 95
	Epictetus, the Stoic.	109-
	Dion, the Sophist orator at Corinth.	109-
	Quadratus of Athens.	126-
	Aristides of Athens, Apologist.	130-
	Dionysius. [Bercea, and Corinth.	170-176
	The Churches at Philippi, Thessalonica,	53-300

LOCALITIES.	WITNESSES.	A.D.
<p>ITALY.</p> <p>Scene of Paul's imprisonment and place of writing his later Epistles.</p>	<p>Paul. Peter (?). Linus, Bishop of Rome. Suetonius, Historian. Clement, Bishop of Rome. Tacitus, Historian. Juvenal, Satirist. Ignatius, Martyr. Diognetus (?), to whom Epistle is addressed. Pius. Hadrian, Emperor. Cerdo. Polycarp. Justin. Soter. Celsus. Irenæus. Hegesippus, the Church historian. Galen. Hippolytus. Dion Cassius. Aurelian. The Church in Rome.</p>	<p>61- 66 61- 66 67- 73 70-130 91-102 55-117 80-120 80-120 130- 142-157 117-138 140- 100-167 168- 171- 175- 177- 170-180 130-201 198-235 155-230 212-276 53-300</p>
<p>EGYPT.</p> <p>Scene of the flight into Egypt, and residence of certain persons who were converted on the day of Pentecost.</p>	<p>Hadrian, Emperor. Basilides. Carpocrates. Valentinus. Heracleon. Justin, Martyr. Athenagoras. Catechetical School of Alexandria. Pantæus. Clement. Origen. Dionysius. Gregory Thaum. Theognostus. Amelius. Porphyry. Athanasius. Hierocles.</p>	<p>117-138 125-140 120- 130-160 150- 138-165 177- 166-395 181-190 190-213 185-254 247-264 244-270 261-280 263- 233-305 296-373 300-</p>
<p>AFRICA.</p> <p>Birth-place of Simon and Manaen. Residence of certain Pentecostal converts.</p>	<p>Apuleius, the philosopher. Hermogenes. Praxeas (?). Tertullian. Catechetical School of Carthage. Cyprian. Arnobius. Lactantius. Hilary. Ambrose. Augustine.</p>	<p>160-170 170- 196- 190-240 200-430 246-258 280-330 280-330 320-370 340-397 354-430</p>

T A B L E V.

REFERENCES TO THE CANONICAL BOOKS BY THE FATHERS AND THEIR OPPONENTS.

	Clement of Rome.	<i>Peshito Version.</i>	Ignatius.	Papias.	Elders of Irenæus.	Barnabas, <i>Epist.</i>	Polycarp, <i>Ep. to Phi.</i>	Basillides.	The Ophites.	Valentinus.	Heraclion.	<i>Epistle to Diognetus.</i>	Marcion.	Justin Martyr.	Ptolemæus.	Hermas, <i>Shepherd.</i>	Church at Smyrna.	Theophilus.	<i>Canon of Muratori.</i>	Melito.	Apollinaris.	Tatian.	Hegesippus.	Church at Vienna.	Athenagoras.	Clement of Alexand.	Tertullian.	Theodotus.	Hippolytus.	Origen.	Cyprian.	Eusebius.
Matthew																																
Mark																																
Luke																																
John																																
Acts																																
Ep. to Romans																																
1 Ep. to Corinth.																																
2 "																																
Ep. to Galatians																																
" Ephesians																																
" Philippians																																
Colossians																																
1 Ep. to Thess.																																
2 "																																
1 Timothy																																
2 "																																
Titus																																
Philemon																																
1 Peter																																
2 "																																
1 John																																
Hebrews																																
James																																
2 Peter																																
2 John																																
3 John																																
Jude																																
Revelation																																

a. signifies Alluded to, acknowledged, or quoted.
c. " Containing coincidences of expression, showing familiarity with

ABBREVIATIONS.

o signifies Omission, or opposition to its admission into the Canon.
Doubt

TABLE VI.

CATALOGUES OF DISPUTED BOOKS.

CONDENSED BY PERMISSION FROM WESTCOTT'S LIST, IN SMITH'S
"DICTIONARY OF THE BIBLE."

	Ep. to Heb.	Jude.	James.	2 and 3 John.	2 Peter.	Apocalypse.		Ep. to Heb.	Jude.	James.	2 and 3 John.	2 Peter.	Apocalypse.
I. CONCILIAR CATAL.							(e) Constantinople :						
[Laodicea] (A.D. 366)	Q	Q	Q	Q	Q		Chrysostom.....	Q		Q			
Carthage (A.D. 397)	Q	Q	Q	Q	Q	Q	Leontius	Q	Q	Q	Q	Q	Q
Apostolic (Council							Nicephorus	Q	Q	Q	Q	Q	?
Quinisext)	Q	Q	Q	Q	Q								
II. ORIENTAL CATAL.							III. OCCIDENTAL CAT.						
(a) Syria :							(a) Africa :						
The Peshito Version	Q		Q				Cod. Claromontanus	U	Q	Q	Q	Q	Q
Junilius	Q	?	?	?	?	?	Augustine	Q	Q	Q	Q	Q	Q
Joann. Damasc.	Q	Q	Q	Q	Q	Q							
Ebed Jesu	Q		Q										
(b) Palestine :							(b) Italy :						
Eusebius	Q	?	?	?	?	?	Canon of Muratori ...		Q		U		Q
Cyril of Jerusalem							Philastrius		Q	Q	Q	Q	Q
(† A.D. 386)	Q	Q	Q	Q	Q	Q	Jerome	Q	Q	Q	Q	Q	Q
Epiphanius	Q	Q	Q	Q	Q	Q	Rufinus	Q	Q	Q	Q	Q	Q
(c) Alexandria :							Innocent	Q	Q	Q	Q	Q	Q
Origen	Q	?	?	?	?	Q	[Gelasius]	Q	Q	Q	Q	Q	Q
Athanasius(† A.D. 373)	Q	Q	Q	Q	Q	Q	Cassiodorus (Vet.						
							Trans.)	Q		Q			Q
(d) Asia Minor :							(c) Spain :						
Gregory Naz. (A.D.							Isidore of Seville ...	Q	Q	Q	Q	Q	Q
389)	Q	Q	Q	Q	Q	Q	Cod. Baroc. 206	Q	Q	Q	Q	Q	Q
Amphilochius (A.D.													
380).	Q	?	?	?	?	?							

Q=Direct Quotation.

?=An expression of doubt.

U=Uncertain Reference

TABLE VII.

FACSIMILES.

No. 1.—S INAITIC CODEX. Heb. xii. 27—29.

ΓΟΔΕΕΤΙΑΠΑΣΔΗΝ
 ΤΗΝΤΩΝΣΑΛΕΥ
 ΟΜΕΝΩΝΜΕΤΑΘ⁷
 ΣΙΝΩΣΠΕΠΟΙΗ
 ΜΕΝΩΝΙΝΑΜΙΝΗ
 ΤΑΜΗΣΑΛΕΥΟΜΕΝΑ
 ΔΙΟΒΑΣΙΛΕΙΑΝΑ
 ΛΕΥΤΟΝΠΑΡΑΛΛΗ
 ΒΑΝΟΝΤΕΣΕΧΟΜΕ⁷
 ΧΑΡΙΝΔΗΣΛΑΤΡΕΥ
 ΟΜΕΝΕΥΑΡΕΣΤΩ⁷
 ΤΩΘΩΜΕΤΑΕΥΛΑ
 ΒΙΑΣΚΑΙΔΕΟΥΣΚΑ
 ΓΑΡΘΩΣΗΜΩΝΗΠΥ
 ΚΑΤΑΝΑΛΙΣΚΟΝ.

No. 2.—ALEXANDRINE CODEX. John i. 1—5.

With Ammonian Section 1 (A) and Eusebian Canon 10 (I).

ΕΝΑΡΧΗΗΝΟΛΟΓΟΣΚΑΙΟΛΟΓΟΣΗ
 ΤΙΡΟΣΤΟΝΘΗΚΑΙΘΩΣΗΝΟΛΟΓΟΣ.
 ΟΥΤΟΣΗΝΕΝΑΡΧΗΙΡΟΣΤΟΝΘΗ
 ΠΑΝΤΑΔΙΧΥΤΟΥΕΓΕΝΕΤΟΙΚΑΙΧΩ
 ΡΕΙΣΑΥΤΟΥΕΓΕΝΕΤΟΟΥΑΕΕΝ
 ΟΓΕΓΟΝΕΝΕΝΑΥΤΩΖΩΗΗΝ
 ΚΑΙΗΖΩΗΗΝΤΟΦΩΣΤΩΝΑΝΩΝ
 ΚΑΙΤΟΦΩΣΕΝΤΗΣΚΟΤΙΑΦΑΙ
 ΝΕΙΚΑΙΗΣΚΟΤΙΑΑΥΤΟΟΥΚΑΤΕ
 ΛΑΒΕΝ.

ā + ψαλμοι +

Μ

ΜΑΚΑΡΙΟΣ ὁ σλνὴρ ὁ σδὸς οὐκ ἐπορεύθη ἐν
 βοῦλῃ ἁσέβων
 καὶ ἐνοδῶ ἁμαρτωλῶν οὐκ ἐστὶ
 καὶ ἐπὶ καθέδραν λοίμων οὐκ ἐκδεῖσθαι
 ἀλλ' ἦ ἐν τῷ νόμῳ κυτὸ ἐσλν μαλ' ὑ
 καὶ ἐν τῷ νόμῳ αὐτοῦ μελετήσῃ
 ἡμέρας καὶ νύκτος
 καὶ ἐσταίῳ στὸς ὅς ἔλονται τὸ πεφυτεῖ

ΠΘ
 Γ

ΤΟΥ ΛΟΓΟΥ ΟΥ
 ΕΓΩ ΕΙΠΟΝ
 ΜΗ ΟΥΚ ΕΣΤΙΝ
 ΔΟΥΛΟΣ ΜΙΖΩ
 ΤΟΥ ΚΥΛΟΥ ΤΟΥ

ΚΑ : ἰδὼν δὲ τὸ γκοχλο γς· ἀνεβη εἰς τοὺς ὄρους
ΚΕ : καὶ καθεὶς ἀντὸς αὐτοῦ· προσήθεον αὐτῷ
ΚΣ : οἱ μὲν γὰρ αὐτοῦ· καὶ ἀνοίξαντες τοὺς μᾶλλον αὐτοῦ
 εἰς ἀζέν αὐτοῦ κλειρών
 : μακάριοι οἱ ἰπ^{τω} τῶ χοῖπ^{τω} νῖ· οἱ γὰρ αὐτῶν ἐσ^{τιν}
 ἡ βασιλεία τῶν οὐρανῶν

uidens autem turbas ascendit in montem
 et sedens et accesserunt ad eum
 discipuli eius· et aperiens os suum
 docuit eos dicens
 — beati qui peress^{ti}· quoniam ipsi soruant es^t
 regnum caelorum

ἡ ἀληθὴς καὶ ἀποδείκτου
 τοῦ ἡνὶ ἡμῶν θεοῦ
 λαομολογούντων
 ἐκ κοινήτης ἐξ ἡμετέρων
 ὁ ἑστὼς ἐν τῇ ἐκκλησίᾳ

ὁ ὁ δὲ ὅτι ἐκ
 τῆς ἐκκλησίας
 ἐκείνης ἐστὼς
 ἐν τῇ ἐκκλησίᾳ

REGERE
 ECCLESIAM
 DOMINI

ΠΟΙΜΕΝΕΙΝ
 ΤΗΝ ΕΚΚΛΗΣΙΑΝ
 ΤΟΥ ΚΥ

τί οἱ ἐκκλησίᾳ ἐμῇ
 ἐν ἡμῶν ἐκκλησίᾳ
 φῆν πάρεχον
 οἱ ἐκκλῆσιν ἡ
 ἐκκλησία ἐμῇ
 ἐν ἡμῶν ἐκκλησίᾳ
 φῆν πάρεχον
 οἱ ἐκκλῆσιν ἡ

ἐπὶ τῇ ἐκκλησίᾳ
 ἐν ἡμῶν ἐκκλησίᾳ
 φῆν πάρεχον
 οἱ ἐκκλῆσιν ἡ

TABLE VIII.

UNCIAL MANUSCRIPTS OF THE NEW TESTAMENT,

CLASSIFIED IN THE ORDER OF THEIR CENTURIES, WITH PRESENT LOCALITY, CONTENTS, AND HISTORY.

CENTURY.	Sign.	Title of Codices.	Present place of deposit.	Contents.	Editor, with place and date of publication.	REMARKS.
IV.	Σ	SINAITICUS.	St. Petersburg.	New Testament entire.	Tischendorf: St. Petersburg, 1862. fol. Leipsic, 1863. 4to. Leipsic, 1865 (1864). 8vo.	See page 66, and Table VII.
	B	VATICANUS, 1209.	Library of the Vatican, Rome.	New Testament entire to Hebrews ix. 14 <i>et seq.</i> Includes the Catholic Epistles, but wants 1st and 2nd Timothy, Titus, Philemon, and Revelation.	Card. Mai, Rome, 1857. 4to. Vercellone, Rome, 1859. 8vo. Tischendorf, Leipsic, 1867. 4to. with Appendix, 1869. Vercellone and Cozza, Rome, 1868. fol.	See page 69, and Table VII.

JENTURY.	Sign.	Title of Codices.	Present place of deposit.	Contents.	Editor, with date and place of publication.	REMARKS.
	A	ALEXANDRINUS.	British Museum, London.	New Testament entire except Matt. 1.—xxv. 6 ὁ πυλῶτος ἐπαίρει; John vi. 50 ἡν—viii. 52 καὶ οὐ; 2 Cor. iv. 13 ἐπιτίθεισα—xii. 6 ἐξ ἑαυτοῦ, inclusive.	Woide, London, 1786. Cowper, London, 1860.	See page 66, and Table VII.
	C	EPHRAEMI.	National Library of Paris, No. 9.	All the New Testament books except 2 Thess. and 2 John, but with many lacunæ.	Tisch., Leipsic, 1843. (Old Testament fragments, 1845.)	See page 68, and Table VII.
	Q	GUELPHERTANUS B.	Ducal Library at Wolfenbüttel.	Twelve fragments of 285 verses from Luke and John.	Knittel, Brunswick, 1762. Tisch., <i>Monum. Sac. Inedita</i> , vol. iii. Leipsic, 1860.	Palimpsest consisting of 13 leaves.
	T ¹ and T ^{2woi}	BOBBIANUS I.	Library of the Propaganda, Rome.	Luke xxii. 20—xxiii. 20; John vi. 28—67; vii. 6—viii. 32; and (T ^{2woi}) Luke xii. 15—xiii. 32; John viii. 33—42.	Giorgi, Rome, 1789, (John v. B. H. Alford, and afterwards Tisch., collated the fragments of Luke, —T ^{2woi} , Ford, App. Cod. Alex., Oxon., 1799.	The first fragment (T.) contains 177 verses; the second (T ^{2woi} indicating certain leaves belonging to Woide) has 85 verses. T ^{2woi} is not a part of the same MS. as T. See Lightfoot in Scrivener's <i>Infr.</i> , 2d ed. p. 348. The Gr. text is accompanied by a version in the Thebaic dialect.
	I	TISCHENDORFIANUS II. Fragments 1, 2, and 3.	St. Petersburg.	<i>Fragment 1.</i> John xi. 50—xii. 9; xv. 12—xvi. 2; xix. 11—24. <i>Frag. 2.</i> Matt. xiv. 13—16, 19—23; xxiv. 37—xxv. 1; xxv. 32—45; xxvi. 31—46; Mark ix. 14—22; xiv. 58—70. <i>Frag. 3.</i> Acts xxviii. 8—17; 1 Cor. xv. 53—xxvi. 9; Tit. i. 1—13.	Tisch., <i>Mon. Sac. Inedita</i> , vol. i. Leipsic, 1855.	The sign <i>I</i> represents seven different fragments of palimpsest MSS., the first three of which belong to the fifth century, and the rest to the sixth and seventh; for which see below.
	I ^b	MUSEI BRITANNICI.	Brit. Museum Library, Add. MSS. 17,136.	John xiii. 16, 17, 19, 20, 23, 24, 26, 27. John xvi. 7, 8, 9, 12, 13, 15, 16, 18, 19.	Tisch., <i>Mon. Sac. Inedita</i> , vol. ii., Leipsic, 1857.	Four leaves of a 16mo volume brought from the Nitrian Desert, a palimpsest containing the hymns of Severus in Syriac.
	Q ^p		Library of Abp. Porfiri of St. Petersburg.	Fragments of 1 Cor. i. vi. vii.		A papyrus manuscript mentioned by Tisch. in Herzog's <i>Real-Encyk.</i> xix. 192.

CENTURY.	Sign.	Title of Codices.	Present place of deposit.	Contents.	Editor, with place and date of publication.	REMARKS.
D	D	BEZAE.	University Lib., Cambridge.	Gospels and Acts except Matt. i. 1-20; vi. 20-ix. 2; xxvii. 2-12; John i. 16-iii. 26; Acts viii. 29-x. 14; xxi. 2-10, 15-18; xxii. 10-20, 29-xxviii. 31.	Kipling, in facsimile type, Cambridge, 1793. fol. Scrivener, in ordinary type, Cambridge, 1864. 460.	Matt. iii. 7-16, Mark xvi. 15-20, John xviii. 14-xx. 13, are supplied by a later hand (9th century?). Stichometric and Græco-Latin. Has more peculiar readings than any other MS., and many interpolations, especially in the Book of Acts; yet often, with only a few authorities, preserves the oldest form of the text. It has a remarkable agreement with the Old Latin version or versions and the Curetoman Syriac. See Table VII.
		GUELPHERTANUS A.	Wolfenbüttel.	Thirty-one fragments of 486 verses taken from the four Evangelists.	Knittel, Brunswick, 1762. Tischendorf, <i>M. S. I.</i> , vol. vi., Leipsic, 1869.	Palimpsest, 43 leaves, containing Matt. i. 11-21; iii. 13-iv. 19; x. 7-19; x. 42-xi. 11; xiii. 40-50; xiv. 15-xv. 3; xv. 29-39; Mark i. 1-11; iii. 5-17; xiv. 13-24, 48-61; xv. 12-37; Luke i. 1-13; ii. 9-20; vi. 21-42; vii. 32-viii. 2; viii. 31-50; ix. 26-36; x. 36-xi. 4; xii. 34-45; xiv. 14-25; xv. 13-xxvi. 22; xviii. 13-39; xx. 21-xxi. 3; xxii. 3-16; xxiii. 20-32; xxiii. 45-56; xxiv. 1, 14-37; John i. 29-41; ii. 13-25; xxi. 1-11.
R	R	NITRIENSIS.	Brit. Museum Library, Add. MSS. 17,211.	Twenty-five fragments of Luke, containing about 516 vers. (Three additional leaves, discovered by Dr. William Wright, contain Luke vi. 31-36, 38, 39; vii. 44, 46, 47)	Tischendorf, <i>M. S. I.</i> , vol. ii., Leipsic, 1857. (See also Dr. William Wright in <i>Journal of Sac. Lit.</i> , Jan. 1864, p. 466.)	Palimpsest brought from the Syrian Convent in the Nitrian Desert. The letter R was formerly assigned by Griesbach and Scholz to an Evangelistarium containing John i. 38-50; and afterwards, by Tisch., to a palimpsest now marked W ^b q. v.
		DUBLINENSIS.	Trinity College, Dublin.	Twenty-two fragments of Matthew, containing 290 verses.	Barrett, Dublin, 1801. (Supplement by Dr. Trevellick, London, 1863.) New ed. by T. K. Abbott, Dublin, 1880.	Palimpsest discovered by Dr. John Barrett in 1787. Thirty-two leaves.
E ^A	E ^A	LAUDIANUS 35.	Bodleian Library, Oxford.	Acts entire except xxvi. 29 Ἰαβλῶς to xxviii. 26 Ποσειδῶνη.	Hearne, Oxford, 1715. Tischendorf, <i>M. S. I.</i> , vol. ix., Leipsic, 1870.	Presented to University of Oxford in 1636, by Abp. Laud. Stichometric and Græco-Latin.
		CLAROMONTANUS.	National Lib., Paris, 107.	All of Paul's Epistles except Rom. i. 1-7, 27-30; 1 Cor. xiv. 13-22.	Tischendorf, Leipsic, 1852.	Procured by Beza at Clermont near Beauvais. Rom. i. 27-30, and 1 Cor. xiv. 13-22, have been supplied by later hands.

CENTURY.	Sign.	Title of Codices.	Present place of deposit.	Contents.	Editor, with place and date of publication.	REMARKS.
VI (<i>Continued</i>). See note, p. 82.	H ^p	TISCHENDORFI- ANUS II. Frag- ments 4 and 5.	St. Petersburg.	(a.) Twelve leaves. Nat. Lib., Paris, 202.	a and b Montfaucon, <i>Bibliotheca Cœlestina</i> (Paris, 1715), p. 251 ff.	Of this MS., twenty-nine leaves are now known, all found in the <i>binding</i> of MSS. which belonged originally to the Monastery of St. Athanasius at Mt. Athos. The twelve leaves in the National Library at Paris, with two others now at St. Petersburg, came from the Library of Bp. Coslin of Metz. The two Moscow leaves were first described by Matthæi in his <i>N. Test. Gr. et Lat.</i> on Heb. x. 1, but have since been published in facsimile by Sabas in his <i>Specimina Palæographica</i> , Moscow, 1863. Scrivener, not knowing that they are a part of H., describes them (p. 161) under the name N ^e (so Tisch. in his 7th ed., 1859). The contents of the four leaves belonging to Abp. Porfiri and the Archimandrite Antony are known only by Tischendorf's citations in his 8th critical edition. The contents of the nine leaves recently discovered are given in another column. The MS. is stichometric, and its text is of much value. In the final subscription to the Epistles it purports to have been "compared with the copy in the Library at Casarea, written by the hand of the holy martyr Paphilus." (Abbot.)
				(b.) Two leaves, Imp. Lib., St. Petersburg.	c In facsimile by Sabas, <i>Specimina Palæographica</i> , Moscow, 1863.	
				(c.) Two leaves. Moscow, SS. 61.		
				(d.) Four leaves belonging to Abp. Porfiri, and the Archimandrite Antony.		
				(e.) Nine leaves found in the binding of MSS. at Mt. Athos.		
T ^b T ^c Θ ^b Θ ^c Θ ^a Θ ^f Θ ^g O ^p O ^b	I	TISCHENDORFI- ANUS II. Frag- ments 4 and 5.	St. Petersburg.	<i>Frag.</i> 4. Matt. xvii. 22—xviii. 3; xviii. 11—19; xix. 5—14; Luke xviii. 14—25; John iv. 52—v. 8; xx. 17—26. <i>Frag.</i> 5. Luke vii. 39—49; xxiv. 10—19.	Tischendorf; <i>M. S. I.</i> , vol. i., Leipzig, 1855.	See I., of 5th century, above.
				John i. 25—42; ii. 9—iv. 14; 34—50. Matt. xiv. 19—xv. 8.		
				Θ ^b Matt. xxii. 25—28, 30—xxiii. 14; Mark iv. 24—27, 29—35; v. 14—23.		
				Θ ^c Matt. xxi. 19—24; John xviii. 29—35.		
				Θ ^e Matt. xxvi. 2—7, 9.		
				Θ ^f Matt. xxvi. 59—61; xxvii. 44—55; Mark i. 34—ii. 12.		
				Θ ^g John vi. 13, seqq. (Tisch.)		
				"Tisch., Ed. 8, cites the MS. on v. rses 14, 22—24." (Abbot.)		
				2 Cor. i. 20—ii. 12.		
				Ep̄h. iv. 1—18, with lacunæ.		
O ^p O ^b			St. Petersburg. Moscow.			A double leaf.
						Examined by Tischendorf at Moscow.

Θ^b and the *Matthew* fragments of Θ^e belong to the Imperial Library of St. Petersburg; Θ^eg and the *John* fragments of Θ^e are from the MSS. of Abp. Porfiri. Θ^b may be of the 7th century. (Tisch.)

T^b of John is on six 8vo leaves.
T^c of Matthew belongs to the collection of Abp. Porfiri. It agrees remarkably with N and B.

See I., of 5th century, above.

CENTURY.	Sign.	Title of Codices.	Present place of deposit.	Contents.	Editor, with place and date of publication.	REMARKS.
VI. (Continued).	N	PURPUREUS.	London (1) formerly I. Rome (2) formerly I. Vienna (3). Patmos (4).	(1) Matt. xxvi. 57—65; xxvii. 26—34; John xiv. 2—10; xv. 15—22. (2) Matt. xix. 6—13; xx. 6—22; xx. 29—xxi. 19. (3) Luke xxiv. 13—21, 39—49. (4) Mark vi. 53—xv. 23.	Tisch., <i>M. S. I.</i> , 1846. The Patmos fragments were published by Duchesne in <i>Archives des Missions scientifiques</i> , Paris, 1876, p. 386 ff.	Forty-five leaves, four of which are in the British Museum (Cotton, Tims, c. 15), six in the Vatican (No. 3785), two at Vienna (Lambec. 2), and thirty-three in the Monastery of St. John at Patmos, used by Tisch. in his 8th critical edition. For notice of a newly discovered purple M. S., the <i>Codex Rossanensis</i> , see p. 82, note 1.
		TISCHENDORFIANUS I.	University Library, Leipzig.	Matt. xii. 17—19, 23—25; xiii. 46—55; xiv. 8—29; xv. 4—14.	Tisch., <i>M. S. I.</i> , 1846, and <i>N. S.</i> , vol. ii., 1857.	Brought from the East in 1845. It consists of four leaves 4to, of very thin vellum, besides a few fragments of Matt. xii.
VII.	I ^a	CONSISTANTINUS I.	National Lib., Paris.	Matt. v. 48; xii. 48; xxvii. 25; Luke i. 42; ii. 24; xxiii. 21; John iv. 35; vi. 53, 55; Acts iv. 33, 34; ix. 24, 25; x. 13, 15; xxii. 22; 1 Cor. vii. 39; xi. 29; 2 Cor. iii. 13; ix. 7; xi. 33; Gal. iv. 21, 22; Col. ii. 16, 17; Heb. x. 26.	Tisch., <i>M. S. I.</i> , 1846.	"The great copy of the Septuagint Octateuch, the glory of the Coislin Library." (Scrivener.)
		TISCHENDORFIANUS II. Fragments 6 and 7.	St. Petersburg.	<i>Frag.</i> 6. Acts ii. 6—17; xxvi. 7—18. <i>Frag.</i> 7. Acts xiii. 39—46.	Tisch., <i>M. S. I.</i> , 1855.	See I., of 5th century.
	T ^d		Library of the Propaganda, Rome.	Matt. xvi. 13—20. Mark i. 3—8; xii. 35—37. John xix. 23—27; xx. 30, 31.		Fragment of an Evangelistary, Greek and Sahidic, found by Tisch. among the Borgian MSS. at Rome.
			St. Petersburg.	Acts ii. 45—iii. 8.		One octavo leaf torn from the cover of a Syriac book. Found by Tischendorf, 1859.
	G ^a					
	R ^p	CRYPTOPROFERTENSIS, Z. β. 1.	Monastery of Grotta Ferrata.	2 Cor. ii. 9—1, <i>ὁρθή- ρημα—ἀπόρρων</i>	Jos. Cozza, <i>Sacrorum Bibliorum vetustissae fragmenta, pars secunda</i> . Rome, 1867. (?) pp. 332—335.	Palimpsest leaf, in an uncial character, of about the 7th century, so far as can be judged from a facsimile of one line. No accents or breathings. Text good. Cited by Tisch. in his 8th critical edition (1872), but not described by him. (Abbot.)

CENTURY.	Sign.	Title of Codices.	Present place of deposit.	Contents.	Editor, with place and date of publication.	REMARKS.
VIII.	E	BASILIENSIS.	Public Library at Basle. A.N. III. 12.	The four Gospels except Luke iii. 4-15; xxiv. 47-53. (Luke i. 69-ii. 4; xii. 58-xiii. 12; xv. 8-20, are supplied by a later hand.)		"One of the best second-rate uncials." (Scr.) Brought to Basle by Cardinal J. de Ragusio in 1431, probably from Constantinople. Collated by Weistein, Tischendorf and Tregelles.
	L	REGIUS.	National Lib., Paris, 62.	The four Gospels except Matt. iv. 22-v. 14; xxviii. 17-20; Mark x. 16-30; xv. 2-20; John xxi. 15-25.	Tisch., <i>M. S. I.</i> , 1846.	"By far the most remarkable document of its age and class." (Scr.) It agrees remarkably with Cod. B., the quotations of Origen, and the margin of the Philoxenian Syriac Version.
	Ξ	ZACCHINTHIUS.	Brit. and For. Bible Society, London.	Luke i. 1-9, 19-23, 27, 28, 30-32, 36-86, 77-ii. 19, 21, 22, 33-39; iii. 5-8, 11-20; iv. 1, 2, 6-20, 32-43; v. 11-36; vi. 21-vii. 6, 11-37, 39-47; viii. 4-21, 25-35, 43-50; ix. 1-28, 32, 33, 35, 41-x. 18, 21-40; xi. 1, 2, 3, 4, 24-30, 31, 32, 33.	Tregelles, London, 1861.	Palimpsest brought from Zante by Gen. Macanlay, and presented to the Bible Society in 1821. The text is surrounded with a commentary compiled from the writings of the Fathers. It is of high critical value.
IX.	B ^R	VATICANUS, 2066.	Library of the Vatican, Rome, No. 2066.	The Revelation of St. John entire.	Tisch., <i>App. Non. Test.</i> (Also from a hasty collation in his Monumenta, 1846.)	Formerly Basil, 105. An octavo. Of considerable importance as confirming the codices S, A. C.
	Y	BARBERINI.	Barberini Lib., Rome, 225.	John xvi. 3-xix. 41.	Tisch., <i>M. S. I.</i> , 1846.	Six leaves, containing 137 verses, prefixed to cursive G. 392. The text is mixed, and lies about midway between Cod. A and Cod. B.
	W ^a	REGIUS, 314.	National Lib., Paris, No. 314.	Luke ix. 34-47; x. 12-22.	Tisch., <i>M. S. I.</i> , 1846.	A fragment brought to light by Scholz, consisting of two leaves at the end of another book.

CENTURY.	Sign.	Title of Codices.	Present place of deposit.	Contents.	Editor, with place and date of publication.	REMARKS.
VIII (Continue-).	W ^b			Matt. xix. 14—23; xx. 23—xxi. 2; xxvi. 52—xxvii. 1; Mark xiii. 21—xiv. 67; Luke iii. 1—iv. 20.	Unpublished, except Mark xiv. 32—39 in the Vienna <i>Jahrb. d. Lit.</i> , 1847.	A palimpsest of fourteen leaves, in the Royal Library of Naples (Borbon. II. C. 15), formerly called R. Deciphered by Tisch., 1866. Assigned to the 8th or 9th century. Valuable Text.
	W ^c			Mark ii. 8—16; Luke i. 20—32, 64—79.	Tisch., <i>M. S. I.</i> , vol. iii., 1860.	A palimpsest of three leaves used for binding other books, in the Library of St. Gall.
	V	Mosquensis.	Library of Holy Synod, Moscow.	Four Gospels to John vii. 39 <i>ὁμῶς γὰρ ἦν</i> , except Matt. v. 44—vi. 12; ix. 18—x. 1; xxii. 44—xxiii. 35.		Collated by Matthæi. The remainder of the Gospels is in cursive character and = G. 250.
	Θ ^d		St. Petersburg Imperial Lib.	Luke xi. 37—41, 42—45.		Half a leaf, in two columns, with accents by a later hand.
	R ^a	VATICANUS, 9671.	Vatican Lib., Rome.	Acts xvi. 40—xvii. 17; xvii. 27—29; xvii. 31—34; xviii 8—26 (vv. 8—10 mostly illegible).	Jos. Cozza, <i>Sacrorum Bibliorum vetustissima fragmenta, pars tertia</i> , Rome, 1877, pp. cxxi—cxxxiv.	Palimpsest fragments from a MS. formerly belonging to the Monastery of Grotta Ferrata, but now in the Vatican Library at Rome, written in an uncial character somewhat inclined, with a few accents and breathings. Cozza declines to pronounce upon the date. The text is not of much value.

CENTURY.	Sign.	Title of Codices.	Present place of deposit.	Contents.	Editor, with place and date of publication.	REMARKS.
	I ^r	RHEINO-TRAJECTINUS (formerly Boreli).	Public Library at Utrecht.	Matt. ix. 1—John xiii. 34, with many mutilations. Wetstein's collation begun with Matt. vii. 6.	H. E. Vinke, Utrecht, 1813.	Collated and described by Heringa. 201 leaves remain.
	K	CYPRIVS.	National Lib., Paris, No. 63.	Four Gospels, entire.		Brought from Cyprus in 1673. Collated by Scholz, Tisch. and Tregelles. "Text of an unusual and interesting character." (Scriv.).
	M	CAMPANUS.	National Lib., Paris, No. 48.	Four Gospels, entire.		Presented to Louis XIV., Jan. 1, 1707, by the Abbé Francis Des Camps. Collated by Wetstein, Scholz and Tregelles; transcribed in 1841 by Tischendorf.
	X	MONACENSIS.	University Lib. at Munich, No. I. 26.	The four Gospels, "with serious defects."		A valuable folio. Collated by Scholz, Tischendorf, and Tregelles. Accompanied with a commentary surrounding and interspersed with the text, except in St. Mark.
	I ^r	TISCHENDORFIANUS IV.	Bodleian Lib. at Oxford and St. Petersburg.	The four Gospels, except 115 verses of Matt. and 105 verses (viz. iii. 35—vi. 20) of Mark.		Collated by Tisch. and Tregelles. See Cod. A (Tischendorffianus III.) below. The date inferred from the subscription is A.D. 814.
	Δ	SANGALLENSIS.	Library of the Monastery of St. Gall.	Four Gospels, except John xix. 17—35.	H. Ch. M. Rettig, in lithographed facsimile, Zurich, 1836.	Part of the same book as Cod. BOERNERIANUS (G of the Pauline Epistles), which see below. With an interlinear Latin version. Written by Irish monks.
	G ^p	BOERNERIANUS.	Royal Library at Dresden.	Pauline Epistles, except Rom. i. 1—5; ii. 16—25; 1 Cor. iii. 8—16; vi. 7—14; Col. ii. 1—8. Philemon 21—25, and the Epistle to the Hebrews.	Matthæi, Meissen, 1791.	Purchased in 1705 by Prof. C. F. Boerner, at Leipzig. With an interlinear Latin version. It is part of the same volume as Cod. Δ above, and has a striking affinity to Cod. AUGUSTINUS (F of the Pauline Epistles); see below.

CENTURY.	Sign.	Title of Codices.	Present place of deposit.	Contents.	Editor, with place and date of publication.	REMARKS.
IX <i>(Continued).</i>	FP	AUGIENSIS.	Trinity College, Cambridge.	Pauline Epistles, except Rom. i. 1-iii. 19; 1 Cor. iii. 8-16; vi. 7-14; Col. ii. 1-8; Philemon 21-25, and the Epistle to the Hebrews.	Scrivener, Cambridge, 1859.	Originally from the Monastery of Angia Dives (Reichenau), in Lake Constance. Scrivener regards F and G as copies of a common archetype: Dr. Hort believes G to have been copied from F. Accompanied with a Latin version.
	A	TISCHENDORFIIANUS III.	Bodleian Lib., Oxford. (Auct. T., Infra I. 1.).	Luke and John entire, and the subscription to Mark.		Collated by Tischendorf and Trevelles. "The history of this MS. curiously coincides with that of I." (Scr.) The Gospels of Matt. and Mark in <i>curse</i> characters, <i>forming part of the same MS.</i> , were procured by Tisch. in 1859, and are now at St. Petersburg.
	II	PETROPOLITANUS.	St. Petersburg.	Four Gospels, except Matt. iii. 12-iv. 18; xix. 12-xx. 3; John viii. 6-39. Also Mark xvi. 18-20; John xxi. 22-25, are in a later hand.		Presented by Parodus, a noble Greek of Smyrna, to the Emperor of Russia in 1859. Described in Tischendorf's <i>Notitia ed. cod. Bibliot. Sinait.</i> (1860), p. 61 E.
	PAPR	POREIRIANUS.	St. Petersburg.	Acts, Epistles and Revelation, with some defects.	Tischendorf, <i>M. S. I.</i> vol. v. 1865, and vol. vi. 1869.	A palimpsest found in possession of Abp. Porfiri at St. Petersburg. Its defects are Acts i. 1-ii. 12; 1 John iii. 20-v. 1; Jude 4-15; Rom. ii. 16-iii. 5; viii. 33-ix. 11; xi. 22-xii. 1; 1 Cor. vii. 16, 17; xii. 23-xiii. 5; xiv. 23-39; 2 Cor. ii. 14, 16; Col. iii. 16-iv. 8; 1 Thess. iii. 5-iv. 17; Rev. xvi. 13-21; xx. 1-9; xxii. 7-21. "The larger part of James ii. 13-21 is illegible; and words and letters are lost in many other places." (Abbot.) The text in Acts and 1 Peter is inferior; in the other books much better than that of most MSS. of this date.
	H	WOLFFI B.	Public Library of Hamburg.	The four Gospels, with some defects.		Formerly owned by J. C. Wolff (together with <i>Cod G</i> , which was therefore called <i>WOLFFI A</i> , see below). The defects are Matt. i. 1-xv. 30; xxv. 33-xxvi. 3; Mark i. 32-ii. 4; xv. 44-xvi. 14; Luke v. 18-33; vi. 8-22; x. 2-19; John ix. 30-x. 25; xviii. 2-13; xx. 12-25.

CENTURY.	Sign.	Title of Codices.	Present place of deposit.	Contents.	Editor, with place and date of publication.	REMARKS.
IX (Concluded).	II ^A	MUTINENSIS.	Grand Ducal Library at Modena.	The Acts, with defects.		Collated by Scholz, Tischendorf (1843) and Tregelles (1846). The defects are Acts i. 1-v. 28; ix. 39-x. 19; xiii. 36-xiv. 3; xxvii. 4-xxviii. 31.
	L ^{AP}	BIBLIOTHECA ANGELICANA, A. 2, 15.	Angolica Lib. of Augustinian monks at Rome.	Acts from ch. viii. 10 μὴς τοῦ θεοῦ; the Catholic and Pauline Epistles down to Heb. xiii. 10 οὐκ ἐχούσιν.		Collated by Scholz, Fleck, Tisch. (1843) and Tregelles (1846). Formerly "PASSIONEI," and designated by the letter G.
	K ^{CP}	Mosquensis, S. S. 98.	Library of Holy Synod, Moscow.	Catholic Epistles entire, and Pauline Epistles, except Rom. x. 18-1 Cor. vi. 13; viii. 7-11.		This is Matthæi's G, from Mt. Athos. Collated by Matthæi. Formerly called I in the Acts and Cath. Epp.; in Scholz, No. 102 (Acts), 117 (Pauline Epp.).
	M ^P	RUBER.	Public Library at Hamburg, and Brit. Mus., London.	Hamburg. Heb. i. 1-iv. 3; xii. 20-xiii. 25. 1 Cor. xv. 52-2 Cor. i. 15; x. 13-xii. 5.	Tischendorf, <i>Anced.</i> <i>Sac. et prof.</i> 1855, and, more correctly, 1861.	Peculiar for the bright red colour of the ink, as well as for the excellence of the text. Collated by Griesbach, Tregelles and Tischendorf. The latter assigned it to the 9th century, but Scrivener to the 10th.
	O	Mosquensis, 120.	Library of Holy Synod, Moscow, 120 (Mt. 15).	John i. 1-1; xx. 10-13, 15-17, 20-24.	C. F. Matthæi, Riga, 1785, in his ed. of <i>Epp. Pauli ad Thess.</i> , etc. pp. 253-260; also by Tregelles, in Appendix to his edition of <i>Cod. Zacynthius</i> , 1861.	The eight leaves of this MS. were used for binding a copy of Chrysostom's Homilies brought from Mt. Athos. It is accompanied with scholia. See W ^e below.
W ^d			Trinity College Library, Cambridge (B. VIII. 5).	Mark vii. 3-4, 6-8, 30-36; 36-viii. 4, 4-10, 11-16; ix. 2, 7-9.	Photographs published by Bradshaw.	Discovered in 1862 in the binding of a volume of Gregory Nazianzen. The leaves are now arranged on glass. The text resembles Codd. B, D, L, Δ.
	W ^e		Christ Church College Lib., Oxford.	John iv. 9-14.		Discovered when Tischendorf was at Oxford in 1865. "This may be part of the same MS. as Frag. O. above. The same is true of Alford's Frag. A ¹ Ha. at the Monastery of St. Dionysius at Mt. Athos, collated by P. E. Fusey, which contains John ii. 17-iii. 8," (Abbot.)
	Θ ^h		St. Petersburg.	Matt. xiv. 6-11; xxv. 9-16, 41-44.		Three leaves, in Greek and Arabic, of the 9th or 10th century, belonging to the library of Abp. Porfiri.

CENTURY.	Sign.	Title of Codices.	Present place of deposit.	Contents.	Editor, with place and date of publication.	REMARKS.
X.	G	HABESIANUS.	Brit. Museum (Harl. 5684), London. (A fragment in Library of Trinity College, Cambridge.)	The Four Gospels, with defects.		Formerly called Seidelii I. and Wolfii A. (see Cod. H.). The defects are Matt. i. 1-vi. 6; vii. 25-viii. 9; viii. 23-ix. 2; xxviii. 18-Mark i. 13; xiv. 19-25. Luke i. 1-13; v. 4-vii. 3; viii. 46-ix. 5; xii. 27-41, <i>not</i> 51; xxiv. 41-53; John xviii. 5-19; xix. 4-27. Collated by Tisch. and Tregelles. "End of the 9th century." (Tisch.)
	S	VATICANUS, 354.	Vatican Lib., Rome.	Four Gospels entire.		Dated A.D. 919. The earliest <i>dated</i> MS. of the Greek Testament; unless P be excepted, as it probably should not be. Collated by Birch, but more thoroughly by Tischendorf in 1866.
	U	NANIANUS.	Library of St. Mark (l. viii.), Venice.	Four Gospels entire.		Collated by Tisch. (1843) and Tregelles (1846); Elegantly written. "Ninth or tenth century." (Tisch.)
	P ^p	SANGERMANENSIS.	St. Petersburg.	The Pauline Epistles, with defects.		Formerly at the Abbey St. Germain des Prez, near Paris. A mere transcript of Cod. Claramontanus, after that MS. had been altered by later hands. Its defects are in Rom. viii. 21-33; xi. 15-25. 1 Tim. i. 1-vi. 15; Heb. xii. 8-xiii. 25. Tisch. would assign it to the latter part of the 9th century. It is accompanied with a Latin version, which is not a mere transcript of the Latin of D, and has some critical value.

TABLE IX.

CURSIVE MANUSCRIPTS.†

THEIR NUMBER, DESIGNATION, AND DATE.

A.—CONDENSED LIST OF THE CURSIVE MANUSCRIPTS OF THE GOSPELS.

* * The numbers in heavy type (1), the designation in *Italics*, the date in Roman numerals enclosed in parenthesis (XV.), or occasionally in figures (1168). Those marked with an asterisk (*) are regarded by Scrivener as having been satisfactorily examined. *Abbreviations*: G. stands for *Gospels*, A. for *Acts and Cathol. Epistles*, P. for *Pauline Epistles*, R. for *Revelation*, and E. for *Evangelistaria*.

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| 1.* <i>Basileensis</i> ¹ A. N. IV. 2 (X.) v. p. 82. | 24. <i>R.</i> 178 (XI.). | 45. <i>Bodleian</i> ⁸ Baroc. 31 (XIII.) |
| 2. <i>do.</i> A. N. IV. 1 (XV.). | 25. <i>R.</i> 191 (X.). | 46. <i>B.</i> Baroc. 29 (XI.). |
| 3. <i>Corsendonensis</i> ² (XII.). | 26. <i>R.</i> 78 (XI.). | 47. <i>B.</i> Misc. 9 (XV.). |
| 4. <i>Regius</i> ³ 84 (XII.). | 27. <i>R.</i> 115 (XI.). | 48. <i>B.</i> Misc. (XII.). |
| 5. <i>R.</i> 106 (XII.). | 28. <i>R.</i> 379 (XI.?). | 49. <i>B.</i> Roe 1 (XI.). |
| 6. <i>R.</i> 112 (XI.). | 29. <i>R.</i> 89 (XII.). | 50. <i>B.</i> Laud. 33 (XI.). |
| 7. <i>R.</i> 71 (XI.). | 30. <i>R.</i> 100 (XVI.). | 51. <i>B.</i> Laud. 31 (XIII.). |
| 8. <i>R.</i> 49 (XI.). | 31. <i>R.</i> 94 (XIII.). | 52. <i>B.</i> Laud. 3 (1286). |
| 9. <i>R.</i> 83 (1168). | 32. <i>R.</i> 116 (XII.). | 53. <i>B.</i> Selden 28 (XIV.). |
| 10. <i>R.</i> 91 (XIII.). | 33.* <i>R.</i> 14 (XI.) p. 83. | 54. <i>B.</i> Selden 29 (1338). |
| 11. <i>R.</i> 121-2 (XII.). | 34. <i>Coislinianus</i> ⁴ 195 (XI.) | 55. <i>B.</i> Selden 6 (XIII.). |
| 12. <i>R.</i> 230 (XI.). | 35. <i>C.</i> 199 (XI.). | 56. <i>Lincoln Coll.</i> (Oxf.) 18 (XVI.). |
| 13. <i>R.</i> 50 (XII.) p. 82. | 36. <i>C.</i> 20 (XI.). | 57. <i>Magdalen Coll.</i> (Oxf.) Greek 9 (XII.). |
| 14. <i>R.</i> 70 (XIII.). | 37. <i>C.</i> 21 (XII.). | 58. <i>Nov. Coll.</i> (Oxf.) 68 (XV.). |
| 15. <i>R.</i> 64 (X.). | 38. <i>C.</i> 200 (XIII.). | 59.* <i>Cairns Coll.</i> (Camb.) 403 (XII.). |
| 16. <i>R.</i> 54 (XIV.). | 39. <i>C.</i> 23 (XI.). | |
| 17. <i>R.</i> 55 (XVI.). | 40. <i>C.</i> 22 (XI.). | |
| 18. <i>R.</i> 47 (1364). | 41. <i>C.</i> 24 (XI.). | |
| 19. <i>R.</i> 189 (XII.). | 42. <i>Medicæus</i> ⁵ (?). | |
| 20. <i>R.</i> 188 (XII.). | 43. <i>Græcus</i> ⁶ 4 (XI.). | |
| 21. <i>R.</i> 68 (X.). | 44. <i>Missyanus</i> ⁷ (XI.). | |
| 22. <i>R.</i> 72 (XI.) p. 82. | | |
| 23. <i>R.</i> 77 (XI.). | | |

¹ In the Library at Basle. Facsimile in Scrivener. (See p. 82 in this Manual.)

² Once in the convent at Corsendonck; now at Vienna.

³ The designation of many MSS. in the National (formerly Royal) Library at Paris.

⁴ This and the seven following were once in the library of Bp. Coislin, of Metz. They are now at Paris.

⁵ Present locality unknown.

⁶ In the Arsenal at Paris. Formerly called *San-Maglorianus*.

⁷ In Brit. Museum, Add. MSS. 4949. Brought from Mt. Athos by Cæsar de Missy.

⁸ Bodleian Lib. at Oxford. Codices Barocciiani are those purchased from the Lib. of Jacopo Barocci, of Venice, and presented to the Bodleian Lib. by Wm. Herbert, of Pembroke, A.D. 1629. Misc. are the codices Miscellanei; Laud. are the gift of Abp. Laud; Roe, of Thos. Roe; and Selden, of John Selden, in the Bodleian Lib.

* See Scrivener's *Introduction* for a fuller account of all these MSS., as well as of others more recently discovered and not yet numerically classified.

60. *Univ. Lib.* (Camb.) Dd. 9. 69 (1297).
 61.* *Montfortianus* (Trin. Coll. Dublin) G. 97 (XVI.) p. 83.
 62. *Univ. Lib.* (Camb.) Kk. 5. 35 (XV.).
 63. *Ussher* 1 (Trin. Coll. Dublin) A. 1. 8 (X.).
 64. *Ussher* 2 (Missing).
 65. *Harleianus* (Brit. Mus.) 5776 (XIII.).
 66.* *Galei Londinensis*¹ (XII.).
 67. *Bodleian Misc.* 76 (XI.).
 68. *Lincoln Coll.* (Oxf.) 17 (XIII.).
 69.* *Leicestrensis*² (XIV.) v. p. 84.
 70. *Univ. Lib.* (Camb.) Ll. 2. 13 (XV.).
 71.* *Lambeth*³ 528 (1160).
 72. *Harleianus* (Brit. Mus.) 5647 (XI.).
 73. *Christ-Church* (Oxf.) Wake⁴ 26 (XI.).
 74. *Ch.-Ch.* (Oxf.) Wake 20 (XIII.).
 75. *Genevensis* 19 (XI.).
 76. *Cæsar. Vindobonensis*,⁵ Nessel 300 Lambec. 28 (XI.).
 77. *Cæs. Vind.* N. 154, L. 29 (XI.).
 78. *Nic. Jancovich de Vadass* (Hungary?) (XII.).
 79. *Geor. Douzæ*⁶ (?) (X.).
 80. *Grævii*⁷ (XI.).
- 81.⁸ (?)
 82.⁹ (?)
 83. *Monacensis*¹ 518 (XI.).
 84. *M.* 568 (XII.).
 85. *M.* 569 (XIII.).
 86. *Byzantinus* [Presburg] (XI.).
 87. *Trevirensis*² [Trèves] (XII.).
 88. (?)
 89.* *Gottingensis* (1006).
 90. *Jac. Fabri*³ (XVI.).
 91. *Perronianus*⁴ (X.).
 92. *Fæschii* 1⁵ (XV.).
 93. *Grævii* (?).
 94. *Fæschii* 2 (XVII.).
 95. *Lincoln Coll.* (Oxf.) 16 (XII.).
 96. *Bodleian Misc.* 8 (Auct. D. 5. 1.) (XV.).
 97. *Hirsaugiensis*⁶ (1500).
 98. *Bodleian* E. D. Clarke 5 (XII.).
 99. *Lipsiensis*, Bibl. Paul. (XVI.).
 100. *Paul. L. B. de Eubeswald* [Pesth] (X.).
 101. *Uffenbach* (XVI.).
 102.* (1591?)⁷
 103. *Regius* 196 (XI.).
 104. *Hieronymi Vignerii* (X.).
105. *Ebnerianus*⁸ (Bodl.) Misc. 136 (XII.).
 106. *Winchelseanus* (X.).
 107. *Bodleianus* (XIV.).
 108. *Cæs. Vindob.* Koll. 4 F. 5. (XI.).
 109. *Brit. Mus. Add.* 5117 (1326).
 110. *Ravianus*, Berlin (XVI.).
 111. *Bodleianus* (XII.).
 112. *Bodl.* (XI.).
 113. *Harleianus* 1810 (Brit. Mus.) (XI.).
 114. *Harl.* 5540 (XIII.).
 115. *Harl.* 5559 (XII.).
 116. *Harl.* 5567 (XII.).
 117. *Harl.* 5731 (XV.).
 118.* *Bodleianus Misc.* 13 (Marsh 24) (XIII.).
 119. *Regius* 85 (XII.).
 120. *Supplement Gk.* Paris 185. (XIII.).
 121. *MS.* once at St. Genevieve's (Paris) but now lost (1284).
 122. *Bibl. Lugd. Batavorum* (XII.).
 123. *Cæs. Vindob. Nessel.* 240 Lamb. 30 (XI.).
 124.* *C. V. N.* 188 L. 31 (XII.).
 125. *C. V. Kollar.* 6 Forlos. 16 (X.).
 126. *Guelpherbytanus*⁹ xvi. 16 (XI.).
 127. *Vaticanus*¹ 349 (XI.).
 128. *V.* 356 (XI.).
 129. *V.* 358 (XII.).
 130. *V.* 359 (XIII.).
- ¹ Once belonging to Th. Gale, Dean of York.
² In Library of the Town Council at Leicester.
³ Lambeth Pal. Lib., London.
⁴ Formerly belonging to Abp. Wake.
⁵ Imperial Lib., Vienna.
⁶ At Leyden.
⁷ "Probably somewhere in Holland."—Scr.
⁸ MSS. cited in a *correction* of the XIIIth cent.
⁹ Seven unknown MSS., cited in 1440. See Scr.
¹ Munich.
² At Trèves. See No. 250 for Wetstein's 87.
³ Copied by Jacobus Faber from a MS. dated 1293.
⁴ Formerly Card. Perron's.
⁵ At Basle.
⁶ Written by a monk of Hirschau.
⁷ Readings cited by Wetstein, but believed by Westcott to be from Cod. B. See Smith's *Bib. Dict.*, art. New Testament.
⁸ "A beautiful copy on 426 leaves of vellum, with 27 lines in each, formerly belonging to Jerome Ebner von Eschenbach, of Nuremberg." (Scrivener.)
⁹ At Wolfenbüttel.
¹ Vatican Lib. at Rome.

131. *V.* 360 (XI.).
 132. *V.* 361 (XI.).
 133. *V.* 363 (XI.?).
 134. *V.* 364 (XI.?).
 135. *V.* 365 (XI.?).
 136. *V.* 665 (XIII.).
 137. *V.* 756 (XII.).
 138. *V.* 757 (XII.).
 139. *V.* 758 (XII.).
 140. *V.* 1158 (XII.).
 141. *V.* 1160 (XIII.).
 142. *V.* 1210 (XI.).
 143. *V.* 1229 (XI.).
 144. *V.* 1254 (XI.).
 145. *V.* 1548 (XIII.).
 146. *Palatino-Vaticanus*¹ 5 (XII.).
 147. *P.-V.* 89 (XI.).
 148. *P.-V.* 136 (XIII.).
 149. *P.-V.* 171 (XIV.).
 150. *P.-V.* 189 (XI.).
 151. *P.-V.* 220 (XI.).
 152. *P.-V.* 227 (XIII.).
 153. *P.-V.* 229 (XIII.).
 154. *Alexandrino-Vaticanus*, or *Christinæ*² 28 (1442).
 155. *A.-V.* 79 (XI.?).
 156. *A.-V.* 189 (XII.).
 157. *Urbino-Vaticanus*³ 2 (XII.).
 158. *Pii II. Vatican.* 53 (XI.).
 159. *Barberinianus*⁴ 8 (XI.).
 160. *B.* 9 (1123).
 161. *B.* 10 (X.).
 162. *B.* 11 (1153).
 163. *B.* 12 (XI.).
 164. *B.* 13 (1040).
 165. *B.* 14 (1197).
 166. *B.* 115 (XIII.).
 167. *B.* 208 (XIV.).
 168. *B.* 211 (XIII.).
 169. *Vallicellianus*⁵ B. 133 (XI.).
 170. *Val.* c. 61. (XIII.).
 171. *Val.* c. 73 (XIV.).
 172. *Val.* f. 90 (XII.).
 173. *Vaticanus* 1983 *Basilianus*⁶ 22 (XIII.).
 174. *Vat.* 2002 *Basil.* 41 (1053).
 175. *Vat.* 2080 *Basil.* 119 (XII.).
 176. *Vat.* 2113 *Basil.* 152 (XIII.).
 177. *Vat.* ? *Basil.* 163 (XI.).
 178. *Angelicus* A. I. 5. (XII.).
 179. *Angel.* A. 4. 11. (XII.).
 180. *Propaganda*⁷ 250 Borg. 2 (XI.).
 181. *Francis Xavier* (missing) (XI.).
 182. *Laurentianus*⁸ vi. 11 (XII.).
 183. *Lau.* vi. 14 (XIV.).
 184. *Lau.* vi. 15 (XIII.).
 185. *Lau.* vi. 16 (XIII.).
 186. *Lau.* vi. 18 (XI.).
 187. *Lau.* vi. 23 (XII.).
 188. *Lau.* vi. 25 (XI.).
 189. *Lau.* vi. 27 (XII.).
 190. *Lau.* vi. 28 (1285).
 191. *Lau.* vi. 29 (XIII.).
 192. *Lau.* vi. 30 (XIII.).
 193. *Lau.* vi. 32 (XI.).
 194. *Lau.* vi. 33 (XI.).
 195. *Lau.* vi. 34 (XI.).
 196. *Lau.* viii. 12 (XII.).
 197. *Lau.* viii. 14. (XI.).
 198. *Lau.* *Ædil.* 221 (XIII.).
 199. *Lau.* 99 (S. Mariae 67) (XII.).
 200. *Lau.* 69 (S. Mariae 66) (X.).
 *201. *Brit. Mus. Add.* 11837 (1357).
 202. *Brit. Mus. Add.* 14774 (P. St. M. 705) (XII.).
 203. (?).
 204. *Bononiensis* (Bologna Royal Library) 2775 (XI.).
 205. *Venet. S. Marci*⁹ 5 [86: 4] (XV.).
 206. *V. S. M.* 6 [86: 4] duplicate of 205 (XV.).
 207. *V. S. M.* 8 [86: 7] (XII.).
 208. *V. S. M.* 9 [86: 1] (XII.).
 209. *V. S. M.* 10 [86: 1] (XII.) v. p. 85.
 210. *V. S. M.* 27 [86: 4] (XII.).
 211. *V. S. M.* 539 [86: 5] (XII.).
 212. *V. S. M.* 540 [86: 6] (XII.).
 213. *V. S. M.* 540 [86: 1] (XI.).
 214. *V. S. M.* 543 [86: 7] (XIV.).
 215. *V. S. M.* 544 [86: 5] (XI.).
 216. *Canonici*¹ (?)
 217. *Vinet.* S. Marci [86: 1] (XIII.).
 218.* *Cæs.-Vindob.*² 23 Lamb. I. Ness. 23 (XIII.).
¹ Formerly belonging to Palatine, Elector of Bohemia.
² Gift of Christina, Queen of Sweden, to Alexander VIII.
³ Brought to Rome from Urbino by Clement VII. (see p. 85). "Among the cursives it stands next in value to 33." (Scrivener.)
⁴ Lib. of Barberini Palace at Rome.
⁵ Lib. of St. Maria in Vallicella at Rome.
⁶ Brought to Rome from Lib. of Basilian monks.
⁷ College of the Propaganda at Rome.
⁸ At Florence. Lib. founded by Cosmo de' Medici and his grandson Lorenzo.
⁹ Ducal Pal. Lib., Venice. Eleven MSS. (including 217) which were examined by Burgon in 1872.
¹ Brought from Corecra by the Abbot M. L. Canonici.
² Cf. No. 76, and see Scrivener (2nd Ed.), p. 411, for some notice of Alter's printed edition of this MS.

219. *C.-V. L. 32 N. 321* (XIII.).
 220. *C.-V. L. 33 N. 337* (XIV.).
 221. *C.-V. L. 38 N. 117* (XI.).
 222. *C.-V. L. 39 N. 180* (XIV.).
 223. *C.-V. L. 40 N. 301* (XIV.).
 224. *C.-V. Kollar 8.*
 Forlos 30 (?).
 225. *C.-V. Koll. 9. For.*
 31 (1192).
 226. *Escorialensis*¹ *χ. IV.*
 17 (XI.).
 227. *Esc. χ. III. 15*
 (XIII.).
 228. *Esc. χ. IV. 12 (XIV.)*.
 229. *Esc. χ. IV. 21 (1140)*.
 230. *Esc. φ. III. 5 (1013)*.
 231. *Esc. φ. III. 6 (XII.)*.
 232. *Esc. φ. III. 7 (XIII.)*.
 233. *Esc. v. II. 8 (XI.)*.
 234. *Havniensis*² *I.*
 (1278).
 235. *Havniensis II.*
 236. *Readings from No.*
 440 (q. v.).
 237. ** Sanctæ Synodi*³ *42*
 [Matthæi d.] (X.).
 238. ** S. S. 48 [Mt. e.]*
 (XI.).
 239. ** S. S. 47 [Mt. g.]*
 (XI.).
 240. ** S. S. 49 [Mt. i.]*
 (XII.).
 241. ** Dresdensis A. 172*
 [Mt. k.] (XI.).
 242. ** S. Syn. 380 [Mt.*
 l.] 380 (XII.).
 243. ** Typographi S. S.*
 13 [Mt. m.] (XIV.).
 244. ** Typogr. S. S. I*
 Mt. n.] (XII.).
 245. ** S. S. 265 [Mt. o.]*
 (1199).
 246. ** S. S. 261 [Mt. p.]*
 (XIV.).
 247. ** S. S. 373 [Mt. q.]*
 (XII.).
 248. ** S. S. 264 [Mt. r.]*
 (1275).
 249. ** S. S. 94 [Mt. s.]*
 (XI.).
 250. ** S. S. see Table*
 viii. cod. V. [Mt.
 v.] (Wetsteins 87)
 (XIII.).
 251. ** Tabularii Imperial.*
 [Mt. x.] Moscow
 (XI.).
 252. ** Dresdensis A. 145*
 [Mt. z.] (XI.).
 253. ** MS. of Nicophorus,*
 Abp. of Cherson
 (Mt. 10) (XI.).
 254. ** Dresden A. 100*
 (Mt. 11) (XI.).
 255. ** S. Synod. 139 (Mt.*
 12) (XIII.).
 256. ** Typogr. S. S. 3*
 (Mt. 14) (IX. ?).
 257. ** S. Synod. 120 (Mt.*
 15) (IX.).
 258. ** Dresdensis A. 123*
 (Mt. 17) (XIII.).
 259. ** S. Synod. 45. (Mt.*
 a) (XI.).
 260. *Regius 51 (XII.)*
 261. *R. 52 (XIV.)*
 262. ** R. 53 (X.)*.
 263. *R. 61 (XIII.)*
 264. *R. 65 (XIII.)*
 265. *R. 66 (X.)*.
 266. *R. 67 (X.)*.
 267. *R. 69 (X.)*.
 268. *R. 73 (XII.)*.
 269. *R. 74 (XI.)*.
 270. *R. 75 (XI.)*.
 271. *R. 75 a (XII.)*.
 272. *R. 76 (XI.)*.
 273. *R. 79 (XII.)*.
 274. *R. 79 a (X.)*.
 275. *R. 80 (XI.)*.
 276. *R. 81 (XI.)*.
 277. *R. 81 a (XI.)*.
 278. *R. 82 (XII.)*.
 279. *R. 86 (XII.)*.
 280. *R. 87 (XII.)*.
 281. *R. 88 (XII.)*.
 282. *R. 90 (1176)*.
 283. *R. 92 (XIV.)*.
 284. *R. 93 (XIII.)*.
 285. *R. 95 (XIV.)*.
 286. *R. 96 (1432)*.
 287. *R. 98 (XV.)*.
 288. *R. 99 (XVI.)*.
 289. *R. 100 A. (1625)*.
 290. *R. 108 a (XIII.)*.
 291. *R. 113 (XII.)*.
 292. *R. 114 (XI.)*.
 293. *R. 117 (1373)*.
 294. *R. 118 (XIII.)*.
 295. *R. 120 XIII.)*.
 296. *R. 123 (XVI.)*.
 297. *R. 140 a (XII.)*.
 298. *R. 175 a (XII.)*.
 299. *R. 177 (XI.)*.
 300. *R. 186 (XI.)*.
 301. *R. 187 (XI.)*.
 302. *R. 193 (XVI.)*.
 303. *R. 194 a. (XI.)*
 304. *R. 194 (XIII.)*.
 305. *R. 195 (XIII.)*.
 306. *R. 197 (XII.)*.
 307. *R. 199 (XI.)*.
 308. *R. 200 (XII.)*.
 309. *R. 201 (XII.)*.
 310. *R. 202 (XI.)*.
 311. *R. 203 (XII.)*.
 312. *R. 206 (1308)*.
 313. *R. 208 (XIV.)*.
 314. *R. 209 (XII.)*.
 315. *R. 210 (XIII.)*.
 316. *R. 211 (XII.)*.
 317. *R. 211 (XII.)*.
 318. *R. 213 (XIV.)*.
 319. *R. 231 (XII.)*.
 320. *R. 232 (XI.)*.
 321. *R. 303 (XIII.)*.
 322. *R. 315 (XV.)*.
 323. *R. 118 a (XVI.)*.
 324. *R. 376 (XIII.)*.
 325. *R. 377 (XIII.)*.

¹ Lib. of the Escorial in Spain.

² Royal Lib., Copenhagen.

³ Lib. of Holy Synod, Moscow. Collated by C. F. Matthæ.

⁴ Said by Scrivener to be identical with Uncial Cod. O.

326. *R.* 378 (XIV.).
 327. *R.* 380 (XV.).
 328. *R.* 381 (XVI.).
 329. *Coislinianus* 19 (XI.).
 330. *Coislin.*¹ 196 (XI.).
 331. *Coislin* 197 (XII.).
 332. *Taurinensis*² xx. b. iv. 20 (XI.).
 333. *Taur.* b. iv. 4 (XIII.).
 334. *Taur.* 43 b. v. 23 (XIV.).
 335. *Taur.* 44 b. v. 24 (XVI.).
 336. *Taur.* 101 c. iv. 17 (XVI.).
 337. *Taur.* 52 b. v. 32 (XII.).
 338. *Taur.* 335 b. i. 3 (XII.).
 339. *Taur.* 302 c. ii. 5 (XIII.).
 340. *Taur.* 344 b. i. 13 (XI.?).
 341. *Taur.* 350 b. i. 21 (1296).
 342. *Taur.* 149 b. ii. 3 (XIII.).
 343. *Ambrosianus*³ H. 13 (XII.).
 344. *Ambr.* G. 16 (XII.).
 345. *Ambr.* 17 (XI.).
 346. *Ambr.* s. 23 (XII.).
 347. *Ambr.* 35 (XII.).
 348. *Ambr.* B. 56 (1023).
 349. *Ambr.* F. 61 (1322).
 350. *Ambr.* B. 62 (XI.).
 351. *Ambr.* B. 70 (XI.).
 352. *Ambr.* B. 93 (XII.).
 353. *Ambr.* M. 93 (XIII.).
 354. *Venet.* 29 (XI.).
 355. *Ven.* 541 (XI.?).
 356. *Ven.* 545 (XVI.).
 357. *Ven.* 28 (XI.).
 358. *Mutinensis*⁴ 9 (II. A. 9) (XIV.).
359. *Mutin.* 242 (III. B. 16) (XIV.).
 360. *De Rossi*⁵ 1. 231 (XI.).
 361. *De Rossi* 2. 1821 (XIII.).
 362. *Laurent.*⁶ 167 (Biblioth. St. Mariæ 74) XIII.).
 363. *Lau.* vi. 13 (XIII.).
 364. *Lau.* vi. 24 (XIII.).
 365. *Lau.* vi. 36 (XIII.).
 366. *Lau.* 171. (XII.).
 367. *Lau.* 53 (1332).
 368. *Riccardian*⁷ 84 (XV.).
 369. *Ricc.* 90 (XII.).
 370. *Ricc.* 5 (XIV.).
 371. *Vaticanus* 1159 (X.).
 372. *Vat.* 1161 (XV.).
 373. *Vat.* 1423 (XV.).
 374. *Vat.* 1445 (XII.).
 375. *Vat.* 1533 (XII.).
 376. *Vat.* 1539 (XI.).
 377. *Vat.* 1618 (XV.).
 378. *Vat.* 1658 (XIV.).
 379. *Vat.* 1769 (XV.).
 380. *Vat.* 2139 (XV.).
 381. *Palatino-Vat.* 20 (XIV.).
 382. *Vat.* 2070 (XIII.).
 383-4-5. *Collegii Romanii* (XVI.).
 386. *Vat. Ottobon.* 66 (XV.).
 387. *Vat. Ott.* 204 (XII.).
 388. *Vat. Ott.* 212 (XII.).
 389. *Vat. Ott.* 297 (XI.).
 390. *Vat. Ott.* 381 (1252).
 391. *Vat. Ott.* 432 (XI.).
392. *Barberin.*⁸ 225 (XII.).
 393. *Vallicell.*⁹ E. 22 (XVI.).
 394. *Vall.* F. 17 (1330).
 395. *Casanatensis* R. v. 33 [Rome] (XII.).
 396. *Ghignanus* R. iv. 6 [Rome] (XII.).
 397. *Vallicell.* c. 4 (XV.).
 398. *Taurinensis* 92 c. iv. 6 (XIII. or XVI.).
 399. *Taur.* 109 c. iv. 29 (XV. or XVI.).
 400. *Biblioth. Berolinensis* (XV.).
 401. *Neapolitanus* l. c. 24 (XI.).
 402. *Neap.* l. c. 28 (XV.).
 403. *Neap.* l. c. 29 (XII.).
 404. "Abbatis Scotti" [of Naples] (XI.).
 405. *Venetian.*¹ class I. x. Nanianus 3 [86: 1] (XI.).
 406. *Ven.* i. xi. Nan. 4 [86: 6] (XI.).
 407. *Ven.* i. xii. Nan. 5 [86: 6] (XI.).
 408. *Ven.* i. xiv. Nan. 7 [86: 6] (XII.).
 409. *Ven.* i. xv. Nan. 8 [86: 1] (XII.).
 410. *Ven.* i. xvii. Nan. 10 [86: 6] (XIV.).
 411. *Ven.* i. xviii. Nan. 11 [86: 6] (XI.).
 412. *Ven.* i. xix. Nan. 12 [86: 6] (1301).
 413. *Ven.* i. xx. Nan. 13 [86: 6] (1302).
 414. *Ven.* i. xxi. Nan. 14 [86: 6] (XIV.).
 415. *Ven.* i. xxii. Nan. 15 [86: 6] (1356).

⁵ At Parma. Collated by De Rossi.

¹ Cf. No. 182. No. 362 was formerly in the Benedictine Lib. of St. Maria, No. 74.

² In the Libreria Riccardi at Florence.

⁸ Cf. Uncial Codex Y, Table VIII.

⁹ Cf. No. 169.

¹ MSS. at Venice. Once belonging to the Nani family.

¹ Missing from the Paris Lib. (Burgon in Scrivener.)

² Turin, Italy.

³ Ambrosian Lib. at Milan.

⁴ Modena.

416. *Ven.* I. XXIV. Nan. 17 [86: 1] (XIV.).
 417. *Ven.* I. XXV. Nan. 18 [86: 6] (XII.).
 418. *Ven.* I. XXVIII. Nan. 21 [86: 1] (XV.).
 419. *Ven.* I. LX. [86: 1] (XI.?).
 420. *Messanensis* I (XIV.).
 421. *Syracusanus* (XII.?).
 422. *Monacensis* 210 [Munich] (XI.).
 423. *Mon.* 36 (1556).
 424. *Mon.* 83 (XVI.).
 425. *Mon.* 37 (XVI.).
 426. *Mon.* 473 Augs. 9 (XIV.).
 427. *Mon.* 465 Augs. 10 (XII.?).
 428. *Mon.* 381 Augs. 11 (XIII.).
 429. *Mon.* 208 (XIII.).
 430. *Mon.* 437 (XI.).
 431. *Molsheimensis*¹ (XII.).
¹ At Strasbourg. Brought from the Jesuits' College at Molsheim, in Alsace.
432. *Monacensis* 99 (XVI.).
 433. *Berolinensis* [Schulz 239] (XII.).
 434. *Cæs. Vindob.* 71. Lambec. 42 (XIV.).
 435. *Gronovii* 131 [at Leyden] (?).
 436. *Meermann*² 117 (1322).
 437. *Petropolitanus* [St. Petersburg] (XI.).
 438. *Brit. Mus.* 5111-2 (XI.).
 439. *Brit. Mus.* 5107 (1159).
 440. *Cambridge Univ. Lib.* 2423.
 441.
 442.
 443. *Camb. Univ. Lib.* 2512 (XII.).
 444. *Harleian.* 5796 (XV.).
 445. *Harl.* 5736 (1506).
 446. *Harl.* 5777 (XV.).
447. *Harl.* 5784 (XV.).
 448. *Harl.* 5790 (1478).
 449. *Brit. Mus.* 4950-1 (XIII.).
 450. *Jerusalem* I [Greek Monast.at J.] (1013).
 451. *Jer.* 2 (XII.).
 452. *Jer.* 3 (XIV.).
 453. *Jer.* 4 (XIV.).
 454. *Jer.* 5 (XIV.).
 455. *Jer.* 6 (XIV.).
 456. *Jer.* 7 (XIII.).
 457. *St. Saba* 2 (Monastery near Dead Sea) (XIII.).
 458. *St. Saba* 3 (1272).
 459. *St. Saba* 7 (XII.).
 460. *St. Saba* 8 (XII.).
 461. *St. Saba* 9 (835).
 462. *St. Saba* 10 (XIV.).
 463. *St. Saba* 11 (XIV.).
 464. *St. Saba* 12 (XI.).
 465. *St. Saba* 19 (XIII.).
 466. *St. Saba* 20 (XIII.).
 467. *Patmos* [Codex in Monastery at] (XI.).
 468. *Patmos* (XII.).
 469. *Patmos* (XIV.).
- ² Possessed and collated by Burgon.

B.—CURSIVE MANUSCRIPTS OF THE ACTS AND CATHOLIC EPISTLES.

- 1.* = g. 1 (*i.e.* the same as Cursive No. 1 of the Gospels).
 2. *Basil.* A. N. 4 (XIV.).
 3. = g. 3.
 4. *Basil.* A. N. IV. 5 (XV.).
 5. = g. 5.
 6. = g. 6.
 7. *Regius* 102 (X.).
 8. (Missing).
 9. *Vatabli Camb.* 2068 (XI.).
 10. *Regius* 237 (X.).
 11. *R.* 103 (X.).
 12. *R.* 219 (XI.).
13. = g. 33.
 14. = g. 35.
 15. *Coishin.* 25 (XI.).
 16. *Cois.* 26 (XI.).
 17. *Cois.* 205 (1079).
 18. *Cois.* 202. 2 (XIII.).
 19. = g. 38.
 20. *Brit. Mus.* King's Lib. I. B. I. (XIV.).
 21. *Camb. Univ. Lib.* Dd. xi. 90 (XIII.).
 22. *Brit. Mus.* Add. 5115 (XII.).
 23. *Bodleian Baroc.* 3 (XI.).
- 24.* *Christ. Coll. Camb.* F. I. 13 (XII.).
 25. *Harleian* 5537 Covell. 2 (1087).
 26. *Harl.* 5557 Covell. 3 (XII.).
 27. *Harl.* 5620 Covell. 4 (XV.).
 28.* *Harl.* 5778 Covell. 5 (XII.).
 29. *Genevensis* 20 (XII.).
 30. *Bodleian Miscel.* 74 (XI.).
 31.* = g. 69 (p. 84).
 32. = g. 51.

33. *Lincoln Coll.* (Oxf.) 82 (XII.).
- 34.* = G. 61 (p. 83).
35. = G. 57.
36. *New College* (Oxf.) 58 (XIII.).
37. *New Coll.* (Oxf.) 59 (XIII.).
- 38.* *Lugduno-Batav.* 77 Mills. Petav. 1 (XIII.).
39. ? Petav. 2 (?).
40. *Alexandrino - Vat.* 179, Petav. 3 (XI.) v. p. 83.
41. = G. 175.
- 42.* *Gymnasium at Frankfort-on-the-Oder* (XI.).
43. = G. 76.
44. = G. 82 Paul, 15, Apoc. 5.
45. *Uffenbach.* 1 or 2 (Hamburg), (XV.).
46. *Monacensis* 375 (XI.).
47. = G. 90.
48. = G. 105.
49. = G. 92.
50. = G. 8 (?).
51. *Regius* 56 (XII.).
52. *Rhodiensis* (unknown) ?
- 53.* *Emman. Coll.* Camb. i. 4, 35 (XII.).
54. = G. 43.
55. (Copy of Jude in G. 90.)
56. *Bodleian Clarke* 4 (XII.).
57. = G. 234.
58. *Bodleian Clarke* 9 (XIII.).
59. *Harleian* 5588 (XIII.).
60. *Harl.* 5613 (1407).
- 61.* *Brit. Mus.* add. 2003 (lotⁱ) (1044) vide p. 84.
62. *Regius* 60 (Colbert) (XIV.).
63. *Cæs. Vindob.* N. 313 L. 35 (XIV.).
64. *Cæs. Vind.* N. 303 L. 36 (XII.).
- 65.* = G. 218.
66. *Cæs. Vindob.* N. 302 L. 34 (XII.).
67. *Cæs. Vind.* N. 221 L. 37 (1831).
68. *Upsal; Sparwenfeld* 42 (XII.).
69. *Guelpherbytanus* XVI. 7 (XIII.).
70. = G. 131.
71. = G. 133.
72. *Vatic.* 366 (XIII.).
73. *Vatic.* 367 (XI.).
74. *Vatic.* 760 (only Acts) (XII.).
75. = G. 141.
76. = G. 142.
77. = G. 149.
78. *Alex-Vat.* 29 (XII.).
79. *Urbino-Vat.* 3 (XI.).
80. *Pio-Vat.* 50 (XII.).
81. *Barberin.* 377 (XI.).
82. = G. 180.
83. *Bibl. Borbon. Reg.* (Naples) I. B. 12 (X.).
84. *Laurent.* IV. 1 (Florence) (X.).
85. *Lau.* IV. 5 (XIII.).
86. *Lau.* IV. 20 (XI.).
87. *Lau.* IV. 29 (X.).
88. *Lau.* IV. 31 (XI.).
89. *Lau.* IV. 32 (1093).
90. = G. 197.
91. = G. 201.
92. = G. 204.
- 93.* = G. 205.
- 94.* = G. 206.
- 95.* = G. 209 (p. 85).
- 96.* *Venet.* 11 (XI.).
97. *Guelpherbyt. Gud.* gr. 104. 2 (XII.).
- 98.* *Mosquensis* [Matthei a] (XI.).
- 99.* *Mosq. S. Synod* 5 [Mt. c] (1445).
- 100.* *Mosq. S. S.* 334 [Mt. d] (XI.).
- 101.* *Mosq. S. S.* 333 [Mt. f] (XIII.).
- 102.* *Mosq. S. S.* 98 [Mt. g] cf. Cod. k. Tab. VIII. (IX.).
- 103.* *Mosq. S. S.* 193 [Mt. h] (XII.).
- 104.* = G. 241.
- 105.* = G. 242.
- 106.* *Mosq. S. S.* 323 [Mt. m] (XI.).
107. *Dresdensis* A. 104 (X. ?).
108. = G. 226.
109. = G. 228.
110. = (?).
- 111.* = G. 440.
112. (?)
- 113.* = G. 18.
114. *Regius* 57 (XIII.).
- 115.* *R.* 58 [Colbert] (XIII.).
116. *R.* 59 [Teller's] (XVI.).
- 117.* = G. 263.
118. *Regius* 101 (XIII.).
119. *R.* 102 A. (X.).
120. *R.* 103 A. (XI.).
121. *R.* 104 (XIII.).
122. *R.* 105 (fragments) (XI.).
123. *R.* 106 A. (XIV.).
124. *R.* 124 (XVI.).
125. *R.* 125 (XIV.).
126. *R.* 216 (X.).
- 127.* *R.* 217 (XI.).
128. *R.* 218 (XI.).
129. *R.* 220 (XIII.).
130. *R.* 221 (XII.).
131. *R.* 223 (XII.).
132. = G. 330.
133. *Taurinensis* 285 c. I. 40 (XII.).
134. *Taur.* 315 (now 19) c. II. 17 (XI.).
135. = G. 339.
136. *Taurinensis* 328 (now 1) c. II. 31 (XII.).
137. *Ambros.* E. 97 (XI.).
138. *Amb.* E. 102 (XIV.).

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| 139. <i>Ambr.</i> H. 104 (1434). | 160. <i>Vat.</i> 2062 Basil 101 (XI.). | 175. <i>Messanensis</i> 11. [Basil m.] (XII.). |
| 140. <i>Venet.</i> 546 (XI. or XIII.). | 161. <i>Vat.</i> Ottob. 258 (XIII.). | 176. = G. 421. |
| 141. = G. 189. | 162. <i>Vat.</i> Ottob. 298 (XV.). | 177. = G. 122. |
| 142. <i>Mutinensis</i> (ccxliiii.) III. B. 17 (at Modena) (XII.). | 163. <i>Vat.</i> Ottob. 325 (XIV.). | 178. <i>Meermann.</i> 118 (XII.). |
| 143. <i>Laurent</i> VI. 5 (Acts wanting) (?). | 164. = G. 390. | 179. <i>Monacens.</i> 211 (XI.). |
| 144. = G. 363. | 165. <i>Vatican.</i> Ottob. 417 (XIV.). | 180. = G. 431. |
| 145. = G. 365. | 166. <i>Vallicellian.</i> B. 86 (XIII.). | 181. = G. 400. |
| 146. = G. 367. | 167. = G. 393. | 182. <i>St. John's Monastery,</i> Patmos (XII.). |
| 147. <i>Laurent</i> IV. 30 (at Florence) (XII.). | 168. <i>Vallicellian.</i> F. 13 (XIV.). | 183. <i>Greek Mon.</i> at Jerusalem 8 (XIV.). |
| 148. <i>Lau.</i> 2574 (984). | 169. <i>Ghigian.</i> R. v. 29 at Rome (1394). | 184. <i>Gr. Mon.</i> at Jer. 9 (XIII.). |
| 149. <i>Lau.</i> 176 (XIII.). | 170. = G. 394. | 185. <i>St. Saba</i> 1 (XI.). |
| 150. = G. 368. | 171. <i>Collegii Romani</i> (XVI.). | 186. = G. 457. |
| 151. = G. 386. | 172. <i>Coll. Rom.</i> (XVI.). | 187. = G. 462. |
| 152. (?). | 173. <i>Bibl. Borbon. Reg.</i> [at Naples] (XI.). | 188. <i>St. Saba</i> 15 (XII.). |
| 153. = G. 444. | 174. <i>Neapol.</i> I. c. 26 (XV.). | 189. = G. 466. |
| 154. <i>Vatican.</i> 1270 (XV.). | | 190. <i>Christ Ch. Oxf.</i> Wake 34 (XI.). |
| 155. <i>Vat.</i> 1430 (Acts wanting) (XII.). | | 191. <i>Christ Ch. Oxf.</i> Wake 38 (XI.). |
| 156. <i>Vat.</i> 1650 (1073). | | 192. <i>Christ Ch. Oxf.</i> Wake 37 (XI.). |
| 157. <i>Vat.</i> 1714 (XII.). | | |
| 158. <i>Vat.</i> 1761 (XI.). | | |
| 159. <i>Vat.</i> 1968 Basil 7 (XI.). | | |

C.—CURSIVE MANUSCRIPTS OF THE PAULINE EPISTLES.

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| 1.* = G. 1. | 15. MS. cited by Eras-
mus. | 28. = A. 23. |
| 2. = A. 2 (i.e. Acts No. 2). | 16. = A. 12. | 29. = A. 24. |
| 3. = G. 3. | 17.* = G. 33. | 30. = A. 53. |
| 4. = A. 4. | 18. = G. 35. | 31. = A. 25. |
| 5. = G. 5. | 19. = A. 16. | 32. = A. 26. |
| 6. = G. 6. | 20. <i>Coislin</i> 27 [from
Athos] (X.). | 33. = A. 27. |
| 7. <i>Basil.</i> A. N. III. 11
(formerly B. VI. 17). | 21. = A. 17. | 34.* = A. 28. |
| 8. = A. 50. | 22. = A. 18. | 35. = A. 29. |
| 9. = A. 7. | 23. <i>Coislin</i> 28 [from
Athos] (XI.). | 36. = A. 30. |
| 10. = A. 8. | 24. = G. 105. | 37.* = G. 69 (p. 81). |
| 11. = A. 9. | 25. = A. 20. | 38. = G. 51. |
| 12. = A. 10. | 26. = A. 21. | 39. = A. 33. |
| 13. Certain readings
cited by J. le F.
d'Etaples. | 27. <i>Camb. Un. Lib.</i> 1152
Ff. 1. 30 (XIII.). | 40.* = G. 61 (p. 83). |
| 14. = G. 9c. | | 41. = G. 57. |
| | | 42. = <i>Magdal. Coll.</i>
(Oxf.) Greek 7. |
| | | 43. = A. 37. |

- 44.* = A. 38.
 45. = A. 39.
 46. = A. 40 (p. 83).
 47. *Bodleian*. Roe 16
 (Mill's Roe 2) (XII.)
 (p. 83).
 48. = A. 42.
 49. = G. 76.
 50. = A. 52.
 51. = G. 82.
 52. = A. 45.
 53. = Cod. M. of *Uncials*
 (Ruber) q.v. (IX.)
 54. = *Monacensis* 412
 (XII.).
 55. = A. 46.
 56. = *Tigurinus* [in pub.
 Lib. Zurich] (1516).
 57.* = G. 218.
 58. *Vat.* 165 Mon. of
 Crypta Ferrata
 (XII.).
 59. *Coislin* 204 (Scholz)
 (XI.).
 60. = G. 81.
 61.* = A. 61.
 62. = A. 59.
 63. = A. 60.
 64. Cod. M. of *Uncials*
 (Ruber) q.v. (IX.).
 65. = A. 62.
 66. Readings of Gries-
 beach from Harl.
 5552.
 67. = A. 66.
 68. = A. 63.
 69. = A. 64.
 70. = A. 67.
 71. *Cæs. Vindob.* Forlos.
 19 Kollar. 10 (XII.).
 72. = G. 234.
 73. = A. 68.
 74. = A. 69.
 75. *Brit. Mus. Add.* 5116
 (= A. 22) (XII.)
 76. *Bibl. Paul. Lipsiensis*
 (Mt. s) (XIII.).
 77. = G. 131.
 78. = G. 133.
 79. = A. 72.
 80. = A. 73.
 81. *Vat.* 761 (XII.).
 82. *Vat.* 762 (XII.).
 83. *Vat.* 765 (XI.).
 84. *Vat.* 766 (XII.).
 85. *Vat.* 1136 (XIII.).
 86. = G. 141.
 87. = G. 142.
 88. = G. 149.
 89. = A. 78.
 90. = A. 79.
 91. = A. 80.
 92. = G. 180.
 93. = A. 83.
 94. = A. 84.
 95. = A. 85.
 96. = A. 86.
 97. = A. 87.
 98. = A. 88.
 99. = A. 89.
 100. = *Laurent.* x. 4
 (XII.).
 101. *Lau.* x. 6 (XI.).
 102. *Lau.* x. 7 (XI.).
 103. *Lau.* x. 19 (XIII.).
 104.* = G. 201.
 105. = G. 204?
 106. = G. 205.
 107. = G. 206.
 108. = G. 209 (p. 85).
 109. = A. 96.
 110.* *Venet.* 33 (XI.).
 111.* *Ven.* 34 (XI.).
 112.* *Ven.* 35 (XI.).
 113.* = A. 98.
 114.* = A. 99.
 115.* = A. 100.
 116.* = A. 101.
 117.* = A. 102.
 118.* = A. 103.
 119. *Mosq. Synod.* 292
 (Mt. i.) (XII.).
 120.* = G. 241.
 121.* = G. 242.
 122.* = A. 106.
 123.* *Mosq. Syn.* 99 Mt.
 n) (XI.).
 124.* *Mosq. Syn.* 250
 (Mt. q.) (XIV.).
 125. *Monacensis* 504
 Reisser 5 Munich
 (1387).
 126. *Mon.* 455 Reis. 19
 Hoeschel 35 (1389).
 127. *Mon.* 110 [copied
 from Cod 54].
 128. = A. 179.
 129. *Mon.* 35 (XVI.).
 130. = G. 43.
 131. = G. 330.
 132.* = G. 18.
 133. = A. 51.
 134.* = A. 114.
 135. = A. 115.
 136. = A. 116.
 137.* = G. 263.
 138. = A. 118.
 139.* = A. 119.
 140.* = A. 11.
 141. = A. 120.
 142. = A. 121.
 143. = A. 122.
 144. = A. 123.
 145. *Regius* 108 [once
 Colbert's] (XVI.).
 146. *R.* 109 (XIV.).
 147. *R.* 110 (1511).
 148. *R.* 111 (XVI.).
 149. = A. 124.
 150. = A. 125.
 151. *R.* 126 (XVI.).
 152. *R.* 136 a. (?).
 153. = A. 126.
 154. = A. 127.
 155. = A. 128.
 156. = A. 129.
 157. *R.* 222 [once Col-
 bert's] (XI.).
 158. = A. 131.
 159. *R.* 224 (XI.).
 160. *R.* 225 (XVI.).
 161. *R.* 226 (XVI.).
 162. *R.* 227 [once
 Bigot's] (XVI.).
 163. *Regius* 238 (XIII.).
 164. *R.* 849 (XVI.).
 165. *Taurinen.* 284. c. i.
 39 (XVI.).
 166. = A. 133.
 167. = A. 134.
 168. *Taur.* 325. c. ii. 38
 (XII.).
 169. = A. 136.

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| 170. = G. 339. | 195. <i>Vat. Ottob.</i> 31 (X.). | 220. = G. 400. |
| 171. <i>Ambros.</i> B. 6, <i>inf.</i> at Milan (XIII.). | 196. <i>Vat. Ott.</i> 61 (XV.). | 221.* = G. 440. |
| 172. <i>Ambr.</i> 15 (XII.). | 197. <i>Vat. Ott.</i> 176 (XV.). | 222 and 223 (?). |
| 173. = A. 138. | 198. = A. 161. | 224. = A. 58. |
| 174. = A. 139. | 199. = G. 386. | 225 and 226 (?). |
| 175. <i>Ambr. F.</i> 125 (XV.). | 200. = A. 162. | 227. = A. 56. |
| 176. = A. 137. | 201. = A. 163. | 228. = G. 226. |
| 177.* <i>Mutinens.</i> 14 (MS. II. A. 14) Modena (XV.). | 202. <i>Vat. Ott.</i> 356 (XV.). | 229. = G. 228. |
| 178. = A. 142. | 203. = G. 390. | 230. = G. 368. |
| 179.* <i>Unc. Cod. H.</i> of Acts, q.v. (XII.). | 204. = A. 166. | 231. = A. 183. |
| 180. = G. 363. | 205. = A. 168. | 232. = A. 184. |
| 181. = G. 365. | 206. = A. 169. | 233. = A. 185. |
| 182. = G. 367. | 207. <i>Ghigian.</i> R. v. 32 at Rome (XV.). | 234. = G. 457. |
| 183. = A. 147. | 208. <i>Ghig.</i> VIII. 55 (XI.). | 235. = G. 462. |
| 184. = A. 148. | 209. = A. 171. | 236. = A. 188. |
| 185. = G. 393. | 210. = A. 172. | 237. = G. 466. |
| 186. = G. 394. | 211. = A. 173. | 238. = G. 431. |
| 187. = A. 154. | 212. = A. 174. | 239. = G. 189. |
| 188. = A. 155. | 213. <i>Barberin.</i> 29 (1338). | 240. = G. 444. |
| 189. <i>Vat.</i> 1649 (XIII.). | 214. <i>Cæsar. Vindobon.</i> theol. 167. L. 46 (XV.). | 241. = A. 97. |
| 190. = A. 156. | 215. = A. 140. | 242. = A. 178. |
| 191. = A. 157. | 216. = A. 175. | 243. = A. 182. |
| 192. = A. 158. | 217. <i>Bibl. Reg. Panormi</i> [Palermo] (XII.). | 244. = A. 190. |
| 193. = A. 160. | 218. = G. 421. | 245. = A. 191. |
| 194. = A. 175. | 219. = G. 122. | 246. = A. 192. |
| | | 247. <i>Lib. St. Genevieve,</i> Paris, A. 35 (XIV.). |
| | | 248. <i>Bæcleri</i> (see A. 235). |

D.—CURSIVE MANUSCRIPTS OF THE BOOK OF REVELATION.

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| 1. <i>Johannis Reuchlini</i> (XII.). | 13.* = A. 42. | 25. = G. 149. |
| 2. = A. 10. | 14.* = G. 69 (p. 371). | 26.* <i>Wake.</i> 12 (Christ Ch., Oxf.) (XI.). |
| 3. <i>Stephani</i> 15 (unknown). | 15. Fragments of Rev. III. IV. attached to E. UNCIAL q. v. | 27.* <i>Wake.</i> 34 (= A. 190) (XI.). |
| 4. = A. 12. | 16. = A. 45. | 28.* <i>Barocc.</i> 48 (Bodl.) (XV.). |
| 5. <i>Laurentii Vallæ</i> (see G. 82). | 17. = G. 35. | 29.* = A. 60. |
| 6. = A. 23. | 18. = A. 18. | 30. = A. 69 (XIV.). |
| 7.* = A. 25. | 19. = A. 17. | 31.* <i>Harleian.</i> 5678 (XV.). |
| 8.* = A. 28. | 20. = G. 175. | 32. <i>Dresdensis</i> A. 95 Tregelles) (Mt. t.) (XV.). |
| 9. = A. 30. | 21. = <i>Valllicell.</i> D. 20 (XIV.). | 33.* = G. 218. |
| 10. = G. 60. | 22. = A. 166. | |
| 11. = A. 39. | 23. = G. 38. | |
| 12. = A. 40. | 24. = A. 160. | |

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| 34. = A. 66. | 56. = A. 119 (XIII). | 80. <i>Mon.</i> 544 (Bengel's Aug. 7 (XIV.). |
| 35. <i>Cæs. Vindob.</i> Lam-
bec. 248 (XIV.). | 57. = A. 124. | 81. <i>Mon.</i> 23 (XVI.). |
| 36. <i>Cæs. Vindob.</i> Forlos
29 Kollar 26 (XIV.). | 58. <i>Regius</i> 19 (once Col-
bert's) (XVI.). | 82. = A. 179. |
| 37. = A. 72. | 59. <i>R.</i> 99 a. (XVI.). | 83. = G. 339. |
| 38.* <i>Vatic.</i> 579 (p. 83 of
this manual) (XIII.). | 60. = P. 152. | 84. = G. 368. |
| 39. = P. 85 (i. e. Pauline
Epistles, No. 85). | 61. <i>R.</i> 491 (once Col-
bert's) (XIII.). | 85. = A. 184. |
| 40. = G. 141. | 62. <i>R.</i> 239-40 (XVI.). | 86. = G. 462. |
| 41. <i>Alexandrino- Vat.</i> 68
(XIV.). | 63. <i>R.</i> 241 (XVI.). | 86b. = G. 466. |
| 42. = A. 80. | 64. = P. 159. | 87.* = A. 178. |
| 43. <i>Barberini</i> 23 (XIV.). | 65. <i>Univ. Lib. Moscow</i>
25 (once Coislin.
229) (?). | 88. = G. 205. |
| 44. = G. 180. | 66. = G. 131. | 89. <i>Tischendorf</i> = 86 ²
Scholz (= G. 466 ?). |
| 45. = A. 89. | 67. <i>Vat.</i> 1743 (1302). | 90. <i>Tisch.</i> = 50 ² Scholz
(Mt. r.). |
| 46. = G. 209 (vide p. 85). | 68. <i>Vat.</i> 1904 (XI.). | 91. Mico's collation of
sup. to Cod. B.
Uncials (XV.). |
| 47.* = G. 241. | 69. = A. 161. | 92. = G. 61 <i>Montfortianus</i> ,
but prob. added from
G. 69 (v. p. 84) R. 14. |
| 48.* = G. 242. | 70. = G. 386. | 93. <i>Lambeth</i> 1182 (XII.)
Scr. |
| 49.* <i>Mosq. Synod.</i> 67
(Mt. o) (XV.). | 71. = G. 390. | 94. <i>Lamb.</i> 1183 (1358)
Scr. |
| 50.* <i>Mosq. Syn.</i> 206
(Mt. p. (XII.). | 72. <i>Ghigianus R.</i> IV. 8.
(XVI.). | 95.* <i>Parham</i> 17 (valu-
able) (XIII.). |
| 50b.* From Mt. Athos)
(Mt. r.) (X.). | 73. <i>Corsini</i> 838 (XVI.). | 96.* <i>Parham</i> 2 (XIV.). |
| 51.* = G. 18. | 74. = A. 140. | 97. <i>Brit. Mus.</i> Add.
17469 (XIV.). |
| 52. = A. 51. | 75. = A. 86. | 98. <i>Canonici</i> 34 Bodl.
(1516). |
| 53. = A. 116. | 76. = A. 147. | |
| 54. = G. 263. | 77. <i>Laurent.</i> VII. 9 (at
Florence) (XV.). | |
| 55. = A. 118. | 78. = P. 197. | |
| | 79. <i>Monacensis</i> 248 (at
Munich) (XVI.). | |

E.—LECTIONARIES.

(1.) EVANGELISTARIA CONTAINING THE GOSPELS.

(See p. 72.)

Uncial copies distinguished by †.

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| 1.† <i>Regius</i> 278, once Col-
bert's (VIII.?). | 6.*† <i>Lugduno-Batav.</i>
243 (once Scaliger's)
(XI.). | 14. <i>Regius</i> 315 (XV.). |
| 2.† <i>R.</i> 280, once Colbert's
(IX.). | 7. <i>Regius</i> 301 once Col-
bert's (1205). | 15. <i>R.</i> 302 (XIII.). |
| 3.† <i>Lincoln Coll.</i> (Oxf.)
No. 15, Wheeler 3
(X.). | 8. <i>R.</i> 312 (or 302 <i>Tisch.</i>)
(XIV.). | 16. <i>R.</i> 297 (XII.). |
| 4. <i>Camb. Univ. Lib.</i> Dd.
8. 49 or Moore 2
(XI.). | 9. <i>R.</i> 307 (XIII.). | 17. <i>R.</i> 279 (XII.). |
| 5.† <i>Bodleian Barocc.</i> 202
or Mill's 3 (X.?) | 10. <i>R.</i> 287 (XI.). | 18. <i>Bodl. Laud.</i> Gk. 32
or <i>Laud.</i> Bodl. D.
121, Mill's (XI.). |
| | 11. <i>R.</i> 309 (XIII.). | 19. <i>Bodl.</i> 3048 or Mis
10, Auct. D. Infr. 2,
12; Mill's Bodl. 5
(XIII.). |
| | 12. <i>R.</i> 310 (XIII.). | |
| | 13.† <i>Coislin.</i> 31 (X.). | |

20. *Bodl. Laud.* 34. Mill's *Laud.* 4 (1047).
 21. *Bodl. L.* 3386 or Selden 49, Mill's Selden 4 (XIV.).
 22. *Bodl. L.* 3384 or Selden 47, Mill's Selden 5 (XIV.).
 23.† *Mead's*, then *Askew's*, then *D'Eon's*.
 24.† *Monacensis* 383 (Beng. Aug. 4) (X.).
 25. *Brit. Mus. Harleian* 5650 (XII.).
 25b. A few lessons in the above by a later hand.
 26. *Bodl.* 3390 Seld. 1 or Mill's Seld. 2 (XIII.).
 27.† *Bodl.* 3391 Seld. 2 or Mill's Seld. 3 (IX. & XIV.).
 28. *Bodl. Misc.* 11. Auct. D. Infr. 2. 14 Marsh. 22 (XIII.).
 29. *Bodl. Misc.* 12. Auct. D. Infr. 2. 15 Marsh. 23 (XIII.).
 30. *Bodl.* 296 now Cromwell 11 (1225).
 31. *Norimberg* (XII.).
 32.* *Gothanus* (Lib. of Duke of Saxe Gotha) (XII.).
 33.† *Cardinalis* Alex. Albani (XI.).
 34.† *Monacensis* 329. from Mannheim (X.).
 35. *Vatic.* 351 (XI.).
 36.*† *Vat.* 1067 (XI.).
 37. *Propaganda* 287, Borgia 3 (XI.).
 38. *Laurent.* Florent. 1 (= 117 below).
 39. *Lau.* Florent. 2 (= 118 below).
 40.† *Escorial* 1 (X.).
 41.† *Escur.* X III. 12 (XI.).
 42.† *Escur.* X III. 13 (XI.).
 43. *Escur.* X III. 16 (XII.).
 44. *Havniens.* 3 (XV.).
 45.† *Cæsar. Vindob.* Lambec. 15 Ness 5 (X.).
 46.† *Cæsar. Vind.* Forlos. 23 Kollar. 7 (IX.).
 47.*† *Mosq. S. Synod.* 43 (Mt. b) (VIII.).
 48.* *Mosq. S. Syn.* 44 (Mt. c) (1056).
 49.* *Mosq. Typograph* Syn. 11 (Mt. f) (X.).
 50.*† *Mosq. Typog. Syn.* 12 (Mt. n) (VIII.?).
 51.* *Mosq. Typog. Syn.* 9 (Mt. t) (XVI.).
 52.* *Mosq. S. Synod.* 266 (Mt. ξ) (XIV.).
 53.* *Mosq. S. Syn.* 267 (Mt. χ) (XV.).
 54.* *Mosq. S. Syn.* 268 (Mt. ψ) (1470).
 55.* *Typog. S. Syn.* 47 (Mt. ω).
 56.* *Typog. S. Syn.* 9 (Mt. 16) (XVI.).
 57.* *Dresdensis* 232 (Mt. 19) (XV.).
 58. *Regius* 50 a (XV.).
 59. *R.* 100 a (= G 289) (XVII.).
 60. *R.* 375 (once Colbert's) (1022).
 61. *R.* 182 (X.).
 62. *R.* 194 a (XI.?).
 63.† *R.* 277 (IX.).
 64.† *R.* 281 (IX.).
 65.† *R.* 282 (IX.).
 66.† *R.* 283 (IX.).
 67.† *R.* 284 (XI.).
 68. *R.* 285 (once Colbert's) (XI.).
 69. *R.* 286 (XI.).
 70. *R.* 288 (XI.).
 71. *R.* 289 (once Colbert's) (1066).
 72. *R.* 290 (1257).
 72b.† Three uncial leaves containing John v. 1—11; vi. 61—69; vii. 1—16.
 73. *Regius* 291 (XII.).
 74. *R.* 292 (XII.).
 75. *R.* 293 (XII.).
 76. *R.* 295 (once Colbert's) (XII.).
 77. *R.* 296 (XII.).
 78. *R.* 298 (once Colbert's) (XII.).
 79. *R.* 299 (XII.).
 80. *R.* 300 (XII.).
 81. *R.* 305 (XIII.).
 82. *R.* 276 (XV.).
 83. *R.* 294 (XI.).
 84. *R.* 32 a (XII.).
 85. *R.* 33 a (XII.).
 86. *R.* 311 (1336).
 87. *R.* 313 (once Colbert's) (XIV.).
 88. *R.* 314 (XIV.).
 89. *R.* 316 (XIV.).
 90. *R.* 317 (1533).
 91. *R.* 318 (XI.).
 92. *R.* 324 (XIII.).
 93. *R.* 326 (XIV.).
 94. *R.* 330 (XIII.).
 95. *R.* 374 (XIV.).
 96. *R.* 115 a (XII.).
 97. *R.* 376 (= G. 324) (XIII.).
 98. *R.* 377 (XIII.).
 99. *R.* 380 (XV.).
 100. *R.* 381 (1550).
 101. *R.* 303 (XIII.).
 102. *Ambrosian.* S. 62 sup. [at Milan] (1381).
 103. *Amb. D.* 67 sup. (XIII.).
 104. *Amb. D.* 72 sup. (XII.).
 105. *Amb. M.* 81 sup. (XIII.).
 106. *Amb. C.* 91 (XIII.).
 107. *Fenet.* 548 (86: 2) (XI.).
 108. *Fen.* 549 (86: 5) (XI.).

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| 109. <i>Ven.</i> 550 (86 : 7) (XI.). | 135.† <i>Barb.</i> 16 palimp (=Tisch. barb ev.) (VI. Sch.). | 154. <i>Monacensis</i> 326 or A. 20 (XIII.). |
| 110. <i>Ven.</i> 551 (86 : 3) (XI.). | 136. <i>Barb.</i> 16 (XII.). | 155.† <i>Cæs. Vindob.</i> Ness. 209. Lam. 41 (X.). |
| 111.† <i>Mutinensis</i> 27 or (73) ii. c. 6 (X.). | 137. <i>Valllicellian.</i> D. 63 (once P. Polidore.) (XII.). | 156. <i>Valllicellian</i> D. 4 I. (missing) (?). |
| 112. (?). | 138. <i>Neapol.</i> I. B. 14 (XV.). | 157. <i>Bodleian.</i> Clarke 8 (XIII.). |
| 113. <i>Laurent.</i> VI. 2 (XIV.). | 139.† <i>Venet.</i> 12 (86 : 2) (X.). | 158. <i>Lib. Greek Monast.</i> at Jerusalem 10 (XIV.). |
| 114. <i>Lau.</i> VI. 7 (XII.). | 140. <i>Ven.</i> 626 (XIII.). | 159. <i>Bibl. Monasterii virginum</i> etc. (XIII.). |
| 115.† <i>Lau.</i> VI. 21 (XI.). | 141. <i>Ven.</i> I. IX. (86 : 7) Nanian 2 (XI.). | 160. <i>S. Saba</i> 4 (XIV.). |
| 116.† <i>Lau.</i> VI. 31 (X.). | 142. <i>Ven.</i> I. xxiii. (86 : 6) Nanian 16 (XIV.). | 161. <i>S. Saba</i> 5 (XV.). |
| 117. <i>Lau.</i> 244 (XII.). | 143. | 162. <i>S. Saba</i> 6 (XV.). |
| 118.† <i>Lau.</i> 243 (XII.). | 144.† <i>Biblioth. Malatesianæ</i> of Cesena. xxvii. 4 (XII.). | 163. <i>S. Saba</i> 13 (XIII.). |
| 119. <i>Vatic.</i> 1155 (XIII.). | 145. <i>Bibl. Malat.</i> of Cesena. xxix. 2 (XII.). | 164. <i>S. Saba</i> 14 (XIV.). |
| 120. <i>Vat.</i> 1156 (XIII.). | 146. <i>Camb. Univ. Lib.</i> Dd. viii. 23 (XI.). | 165. <i>S. Saba</i> 17 (XV.). |
| 121. <i>Vat.</i> 1157 (XIII.). | 147. <i>Brit. Mus. Harleian</i> 2970 (XI.). | 166. <i>S. Saba</i> 21 (XIII.). |
| 122. <i>Vat.</i> 1168 (1175). | 148. <i>B. M. Harl.</i> 2994 (XI.). | 167. <i>S. Saba</i> 22 (XIV.). |
| 123.† <i>Vat.</i> 1522 (X.). | 149. <i>B. M. Harl.</i> 5538 (XIV.). | 168. <i>S. Saba</i> 23 (XIII.). |
| 124. <i>Vat.</i> 1988 Basil 27 (XIII.). | 150.† <i>B. M. Harl.</i> 5598 (995). | 169. <i>S. Saba</i> 24 (XIII.). |
| 125. <i>Vat.</i> 2017 Basil 56 (XII.). | 151. <i>B. M. Harl.</i> 5785 (XII.). | 170. <i>S. Saba</i> 25 (XIII.). |
| 126. <i>Vat.</i> 2041 Basil 80 (XII.). | 152.† <i>B. M. Harl.</i> 5787 (X.). | 171. <i>S. Saba</i> [un-numbered] (1059). |
| 127.† <i>Vat.</i> 2063 Basil 102 (IX.). | 153. <i>Meermann.</i> 117 (XI.). | 172.† <i>Patmos, Lib.</i> of Mon. of St. John ("IV." Scr.). |
| 128. <i>Vat.</i> 2133 (XIV.). | | 173.† <i>Patm.</i> (IX.). |
| 129. <i>Alexandrina Vat.</i> (Queen Christina's) 12 (XIII.). | | 174.† <i>Patm.</i> (X.). |
| 130.† <i>Vat. Ottobon.</i> 2 (IX.). | | 175.† <i>Patm.</i> (X.). |
| 131. <i>Vat. Ott.</i> 175 (XIV.). | | 176. <i>Patm.</i> (XII.). |
| 132. <i>Vat. Ott.</i> 326 (XV.). | | 177. <i>Patm.</i> (XIII.). |
| 133. <i>Vat Ott.</i> 416 (XIV.). | | 178. <i>Patm.</i> (XIV.). |
| 134. <i>Barberin.</i> 15 (XIII.). | | 179.† <i>Trevirensis, Cathedral Lib.</i> (XI.). |
| | | 180.† <i>Cæs. Vindob.</i> ccix. (IX.). |

E.—(2.) LECTIONARIES CONTAINING THE APOSTOLOS OR PRAXAPOSTOLOS. (See p. 73.)

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|---|---|--|
| 1.*† = Evangelistarium 6. | 3. Extracts from 1 Peter and John in a Cod. at Trinity Hall, Camb. (now missing). | 4. <i>Laurent.</i> 24 Badia 2742 (XI.). |
| 2. <i>Brit. Mus. Cotton. Vespas. B.</i> xviii. (XI.). | | 5.* <i>Gotttingense</i> 2 (Univ. Lib.) oncede Missy's (XV.). |

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| 6. = G. 117. | 24. R. 308 (XIII.). | 42. <i>Vallicell.</i> c. 46. |
| 7. = Evst. 37. | 25. R. 319 (XI.). | 43. (?) |
| 8. = E. 44. | 26. R. 320 (XII.). | 44. <i>Hunterian Museum</i> , |
| 9. = E. 85. | 27. R. 321 (XIII.). | Glasgow, Q. 3, 4. |
| 10. = E. 85. | 28. = E. 26. | 45. <i>Hunt. Mus.</i> p. 2, 9. |
| 11. <i>Regius</i> 104 a (XII.). | 29. = E. 94. | 46. <i>Ambros.</i> c. 63 (XIV.). |
| 12.* = E. 60. | 30. <i>Regius</i> 373 (XIII.). | 47. = E. 104. |
| 13.*† <i>Mosq.</i> S. Syn. 4 | 31. = E. 82. | 48. (?) |
| [Mt. b] (X.). | 32. = G. 324 Evst. 97. | 49. <i>S. Saba</i> 16 (XIV.). |
| 14.* <i>Mosq.</i> S. S. 291 | 33. <i>Regius</i> 382 (once | 50. <i>S. Saba</i> . 18 (XV.). |
| [Mt. e] (XII.). | Colbert's) (XIII.). | 51. = <i>S. Saba</i> 26 (XIV.). |
| 15.* <i>Typogr.</i> Syn. 31 | 34. R. 383 (once Col- | 52. = E. 171. |
| [Mt. tz] (dated | bert's) (XV.). | 53. = E. 160. |
| 1116). | 35. = E. 92. | 54. <i>S. Saba</i> [no number] |
| 16.* = E. 52. | 36. = E. 93. | (XIII.). |
| 17.* = E. 53. | 37. = G. 368, A. 150, P. | 55. = E. 179. |
| 18.* = E. 55. | 230, R. 84. | 56. = A. 42, P. 48, R. 13 |
| 19.* = E. 55. | 38. <i>Vat.</i> 1528 (XV.). | and E. = ?. |
| 20.* = E. 56. | 39. = E. 133. | 57. = E. 26. |
| 21. = E. 83. | 40. <i>Barberini</i> 18 [pa- | 58. <i>Wake</i> 33 at Christ |
| 22. <i>Regius</i> 304 (XIII.). | limpsest] (X.). | Ch. (Oxf.) (dated |
| 23. R. 306 (XII.). | 41. <i>Barb.</i> (XI.). | 1172). |

NOTE.—The above List of Lectionaries embraces only those which have been regularly numbered. Beside these, more than a hundred are mentioned by Scrivener, mostly fragments, which have not as yet been classified. In all Scrivener reckons 286 Evangelistaria, and 74 copies of the Praxapostolos. He also counts 623 cursives of the Gospels, 234 of the Acts, 283 of the Pauline Epp., and 105 of Revelation, making in all 1605 cursives. The numbers with (?) attached to them no longer represent any genuine manuscript.

TABLE X.

TABLE OF THE ANCIENT VERSIONS OF THE
NEW TESTAMENT.

CENT.	NAME.	REMARKS.
II.	Old Latin, improperly called Italic or Vetus Itala.	<p>ORIGINATED in North Africa in the second century. A revised text was current in Italy in the fourth century, and the existing MSS. vary much from each other. Whether there was originally only one, or more than one independent version, is still in dispute. The principal manuscripts are—I. <i>Of the Gospels</i>, <i>a.</i> Cod. Vercellensis, 4th cent., <i>b.</i> Cod. Veronensis, 4th or 5th cent. <i>c.</i> Cod. Colbertinus, 11th cent., <i>d.</i> Cod. Bezae (or Cantabrigiensis D), 6th cent. Conformed generally to the Greek text of the MS. <i>e.</i> Cod. Palatinus (at Vienna), 5th cent., <i>f.</i> Cod. Brixianus (at Brescia), 6th cent., <i>ff.</i>¹ <i>ff.</i>² Codd. Corbeienses (<i>ff.</i>¹ 8th cent., <i>ff.</i>² 6th or 7th cent. Once at the Abbey of Corbie in Picardy, Scr.). <i>g.</i>¹ <i>g.</i>² Codd. Sangermanenses (<i>g.</i>¹ 8th cent., <i>g.</i>² 10th cent.). <i>h.</i> Cod. Claromontanus (Matthew only), 4th or 5th cent. <i>i.</i> Cod. Vindobonensis, 5th or 6th cent. <i>j.</i> Cod. Sarzannensis (discovered in 1872 in the church of Sarezzano, near Tortona), 5th cent. <i>k.</i> Cod. Bobbiensis (now in Turin), 4th or 5th cent. <i>l.</i> Cod. Rhedigerianus or Rehdergeranus (Breslau), 7th cent. <i>m.</i> a MS. of the "Speculum," ascribed to Augustine, containing extracts from Scripture (now in the monastery of Santa Croce, Rome), 8th cent. <i>n.</i> Cod. Sangallensis, 4th or 5th cent., <i>o. p.</i> small fragments (at St. Gall), 7th and 8th cent. <i>q.</i> Cod. Monacensis (at Munich), 6th cent. <i>s.</i> Cod. Mediolanensis (at Milan), 5th or 6th cent. <i>t.</i> Cod. Curiensis (5th cent., two leaves of St. Luke, Chur, Switzerland). II. <i>Of the Acts</i>, we have <i>d. m.</i> as in the Gospels, <i>e.</i> Cod. Laudianus (E^a), 6th cent. <i>s.</i> Cod. Bobbiensis (now at Vienna), 5th cent. For "reg." see below. III. <i>Of the Catholic Epistles</i>, <i>ff.</i> and <i>m.</i> as in the Gospels. <i>r.</i> (or <i>r</i>^a) Cod. Frisingensis (Munich), 7th cent., <i>s.</i> as in the Acts. IV. <i>Of the Pauline Epistles</i>, we have <i>m.</i> as in the Gospels, Codd. <i>d. e. f. g.</i> are the Latin versions of Codd. D^aE^aF^aG^a, <i>que</i>, Cod. Guelpherbytanus (fragments of Epistles to the Romans), 6th cent., <i>r</i> (or <i>r</i>^a and <i>r</i>^b) Cod. Frisingensis (Munich), 6th cent. (if not 5th). V. <i>Of the Apocalypse</i>, we have only <i>m.</i> of the Gospels and two palimpsest leaves of a MS. in the National Lib. at Paris (Lat. 6400 G). Of these MSS. <i>a. b. c.</i> and <i>i.</i> represent in the main the original African text; <i>f.</i> is supposed to represent the Italic recension (and so <i>r.</i> of the Pauline Epistles). Others, as <i>e. k. l.</i>, have a mixed text.</p> <p>Of these MSS. of the Gospels, <i>a. b. f.</i> were published by Bianchini, <i>Evang. Quadruplex</i>, Rome, 1749; <i>a.</i> also by Irigo, 1748; <i>c.</i> by Sabatier, <i>Bibl. Sac. Lat. Versiones ant.</i>, tom. iii. 1749; <i>d.</i> by Kipling (1793) and Scrivener (1861); <i>e.</i> by Tischendorf, <i>Evang. Pal. ined.</i>, 1847; <i>ff.</i>¹ by Martianay (1695); <i>h.</i> (Matt. imperfect) by Card. Mai, in <i>Script. vet. nov. coll.</i>, tom. iii. (1823); <i>i.</i> (Mark and Luke) by Alter (1791, <i>f.</i>); <i>k.</i> (Mark and Matt.) by Tischendorf, in the <i>Vienna Jahrbücher d. Lit.</i> 1847—1849; <i>l.</i> by F. Haase, Breslau, 1865—1866; <i>m.</i> by Card. Mai, in the <i>Nova Patrum Biblioth.</i> tom. i. pars ii. (1852); <i>s.</i> (Luke) by Ceriani, in his <i>Mon. Sac. et Profana</i> (1861); <i>t.</i> by Ranke, <i>Curiensia Ev. Luc. Frag.</i> Marb. 1872.</p>

CENT.	NAME.	REMARKS.
II.	Old Latin, improperly called Italic or Vetus Itala.	ff. ² was collated by Sabatier and Bianchini; g. ¹ g. ² by Sabatier, n. o. p. q. were transcribed by Tischendorf for publication. II. As to the Acts, e. was published by Hearne in 1715, and by Tisch. in 1870 (<i>Mon. tom. ix.</i>); s. by Tisch. in the Vienna <i>Jahrbücher d. Lit.</i> , 1847. III. r. (r. ^c) of the <i>Catholic Epistles</i> , containing 1 John iii. 8—v. 21, was published by Ziegler in his <i>Italafragmente</i> , Marb. 1876. Some additional fragments of 1 and 2 Peter were also published by Ziegler, Munich, 1877. IV. <i>Pauline Epp. que.</i> was published by Tisch. in his <i>Anecdota sac. et prof.</i> , 1855, p. 153 ff. r. (r. ^a) of the 6th or 5th cent., containing 21 leaves, and r. ^b one leaf of about the 7th cent., were found in the binding of old books now in the Library at Munich, and were published by Ziegler in his <i>Italafragmente</i> (1876). Tischendorf had before examined 9 of these leaves, and used them for his New Testament of 1859. V. Two palimpsest leaves referred to above, containing Rev. i. 1—ii. 1; viii. 7—ix. 2, were published by Mr. Vansittart in the <i>Journal of Philology</i> , vol. iv. pp. 219—222. This MS., which has 10 leaves containing the Acts (see Vansittart in <i>Journal of Philology</i> , vol. ii. pp. 240—246), is cited (from Sabatier) by Griesb., Scholz, and Tisch. as “reg.” but they give no account of it in their Prolegomena.
	Curetonian Syriac.	Eighty-two and a half leaves, containing portions of the Gospels, from the monastery of St. Mary Deipara, in the Nitrian desert; edited, London, 1858, with an English translation by Dr. Wm. Cureton. Three more leaves, containing John vii. 37—viii. 19 (but without the passage about the woman taken in adultery, vii. 53—viii. 12); Luke xv. 22—xvi. 12; xvii. 1—23, were discovered by Brugsch in 1871, and are now in the Imperial Library in Berlin. For a Greek translation of the whole, see J. R. Crowfoot, <i>Fragmenta Evangelica</i> , 2 parts, London, 1870—1871 [1872].
II. (or III.)	Memphitic or Coptic.	A version in the dialect of Lower Egypt. Contains all the books of our present canon except the Apocalypse, which is found, however, in some late MSS. The order of the books is (1) Gospels, (2) Pauline Epp., (3) Catholic Epp., (4) Acts. The Pauline Epp. include Hebrews. “Of all the versions the Memphitic is perhaps the most important for the textual critic” (Lightfoot in Scrivener). Lightfoot’s list of Memphitic MSS. existing in European Libraries gives 28 of the Gospels, 17 of the Pauline Epp., Catholic Epp., and Acts, and 10 of the Apocalypse. (Edited, with a Latin translation, not very trustworthy, by D. Wilkins, Oxon. 1716). An edition of the Gospels was published at Berlin by M. G. Schwartz in 1846—1848, which wholly supersedes Wilkins’s for critical purposes. The Acts and Epp. were afterwards published (1851—1852) at Halle by P. Boetticher, <i>alias</i> P. A. de Lagarde.
II. (or III.)	Thebaic or Sahidic.	A version in the dialect of Upper Egypt. Fragments first collated by Woide in 1779; believed by Lightfoot to belong to the 2nd century. Fragments published by Mingarelli (1785), Giorgi (1789), Münter (1789), and by Mingarelli (1790). Woide’s edition appeared after his death, published by Prof. Ford in 1799. “Second only to the Memphitic in textual value” (Lightfoot in Scrivener).
IV.	Bashmuric.	A modification of the Thebaic to adapt it to the language of the Bashmurites, a race of herdsmen who dwelt in the Delta of the Nile. Only a few fragments remain, published by Engelbreth, Havniae, 1811, and these are only useful in passages where the Thebaic is wanting.
V.?	Peshito Syriac.	This version has been variously estimated. Scrivener placed it as early as the 2nd century. Other and later critics, such as S. P. Tregelles and F. J. A. Hort, regard it as a revision of the Old Syriac made in the 3rd or 4th century. Westcott thinks

CENT.	NAME.	REMARKS.
IV.	Gothic.	<p>that it holds a relation to the Curetonian similar to that of the Vulgate to the Old Latin. It probably never contained the four Catholic Epp. and the Apocalypse now absent from it. See Smith's <i>Bib. Dict.</i> Art "Versions."</p> <p>A version made by Ulfilas (b. A.D. 311 or 313), Bishop of the Goths 341—381 (or A.D. 343—383), from the Septuagint and the Greek New Testament. The principal MSS. are three, viz. (1) Cod. Argenteus (containing fragments of the Gospels), in the University of Upsal; (2) Cod. Carolinus (containing about 40 verses of the Epistle to the Romans), first published by Knittel, 1762; (3) Palimpsest fragments of five codices in the Ambrosian Library at Milan. "The readings approach nearer the received text than the Egyptian, or one or two other versions of about the same age" (Scrivener). The best edition in some respects is that by H. C. von der Gabelentz and J. Loebe, Leipzig 1836—1846: the text is given more accurately by Upström, 1854, 1857, 1861, 1868; other valuable editions by Massmann, 1855—1857, Stamm and Heyne 6^e Aufl., 1874; best for critical purposes, Bernhardt's, <i>Vulfila</i>, Halle, 1875.</p>
IV.	Vulgate.	<p>Revised from the Old Latin by Jerome at the request of Pope Damasus in A.D. 383—385. Authorized edition published by Sixtus V. in 1590, and by Clement VIII. of Rome, 1592. Scrivener says that as a translation and as an aid to the criticism of the Greek text of the New Testament the Vulgate is far superior to the Old Latin. Some of the oldest MSS. are—I. Of the whole New Testament. (1) Cod. Amiatinus, 6th cent., collated by Tischendorf (1843) and Tregelles (1846), published by Tischendorf 1850, 2nd ed. 1854. "Stands first among the authorities for the Hieronymian text" (Westcott). (2) Cod. Fuldensis, 6th cent., collated by Lachmann and Buttmann, and published by Ranke, 1868. "Of nearly equal value with Cod. Amiatinus, and apparently derived from the same source" (Westcott). (3) Cod. Toletanus (Toledo), the collation by Christopher Palomares, was published by Bianchini in his <i>Vindiciæ canon. Script.</i>, Rome, 1740. II. Of the Gospels. (1) Cod. Forojuliensis (Friuli), 6th cent., published by Bianchini. Parts of the same MS. are at Prague, and were published by Dobrowsky 1778 (Cod. Pragensis). (2) Cod. Harleianus, 1775 (British Museum), 7th cent. Partial collation by Griesbach, <i>Symb. Crit.</i> i. 305—326. (3) Cod. Aureus, 6th or 7th cent. Royal Library at Stockholm, edited by J. Belsheim, Christiania, 1878. Has a mixed text; regarded by the editor as a representative of the Old Latin, but seems rather to belong here. III. Acts, Epp. and Rev. Codex Demidovianus, published by Matthæi, <i>Nov. Testament. Gr. et Lat.</i>, 1782—1783, 12th cent., but the text is valuable.</p>
IV.	Æthiopic.	<p>Attributed by Dillmann to the 4th cent., but Gildemeister and other Orientalists assign it to the 6th or 7th cent. The dialect is the one formerly spoken in Abyssinia, especially in the province of Axoum. Edited at Rome, 1548-9, by three Abyssinians. Reprinted in Walton's Polyglott. In 1826—1830, Thos. Pell Platt published an edition under the auspices of the British and Foreign Bible Society of London. Of slight critical value.</p>
V.	Armenian.	<p>First printed by Bishop Uschan in 1666. The best edition by Zohrab, in 1789. Tregelles calls it "a valuable aid to criticism." Scrivener, however, hesitates to acknowledge it as of high authority on account of the modern date of its codices, and its supposed conformation, in many passages, to the Vulgate.</p>
V.	Jerusalem Syriac.	<p>A partial Lectionary of the Gospels, in the Vatican, dated A.D. 1030, is the only manuscript yet discovered of this version. Its grammatical forms resemble the Chaldee. An edition was published at Verona in 1861—1864 by Count F. Miniscalchi-Erizzo. There is a palimpsest fragment described by Tischen-</p>

CENT.	NAME.	REMARKS.
VI. VII.	Philoxenian or Harclean Syriac.	<p>dorf in his <i>Anecdota Sacra et Profana</i>, which is akin to the Jerusalem version. He assigns this to the 5th cent., but it is as yet uncollected.</p> <p>Made under the direction of Philoxenus, Bishop of Mabug (Hierapolis), in Eastern Syria, A.D. 508. "Its characteristic feature is its excessive closeness to the original." "Its very defects, however, as a version, give it weight as a textual authority" (Scrivener). In A.D. 616 it was revised and compared with several Greek MSS. by Thomas of Harkel or Heraclea. This revision was published, under the name of the Philoxenian Syriac, by Joseph White, Oxford, 1778—1803. Tregelles more properly designates it as the Harclean Syriac. Though we have many MSS. of the Harclean revision in the Gospels, till recently only one was known to contain the Acts and Epistles, and that was imperfect, ending with Heb. xi. 27. But the Syriac MS. bought for the Library of the University of Cambridge, England (Add. MSS. 1700), at a sale of the Library of the late M. Jules Mohl of Paris, which contains a Syriac translation of the two Epp. to the Corinthians, ascribed to Clement of Rome, is found to supply the gap, containing the New Testament complete, with the exception of the Apocalypse. An edition of this MS. is expected soon from Mr. Bensly. See Lightfoot's <i>S. Clement of Rome, An Appendix</i>, etc., London, 1877, p. 232 ff. A critical edition of the Gospel of John in the Harclean Syriac was published by C. H. Bernstein, Leipzig, 1853. Bernstein thinks that the Cod. Angelicus, belonging to the Angelica Library of the Augustinian monks at Rome, is a MS. of the unrevised form of this version, i.e. of the Philoxenian proper.</p> <p>A version of the whole Bible in a language very little known. Published in Moscow, 1743. Of little value for critical purposes. Translated by two Greek brothers, Cyril and Methodius, from the best Greek codices of the age.</p> <p>Of the Gospel of Matthew in the Frankish dialect of the Teutonic. Published by J. A. Schmeller in 1827. Probably from the Latin.</p> <p>Numerous versions in the Anglo-Saxon exist, all of which are from the Vulgate, and therefore useful only for the criticism of that text.</p> <p>Of these there are two; one in Walton's Polyglott, from the Peshito Syriac; and the other from the Greek, edited by Wheelock.</p> <p>Many versions, but of slight importance. For the list, see Scrivener.</p>
VI.	Georgian or Iberian.	
IX.	Slavonic.	
IX.	Frankish.	
VIII. to XI.	Anglo Saxon.	
	Persian.	
	Arabic.	

TABLE XI.

CHRISTIAN FATHERS ARRANGED CHRONOLOGICALLY,
ACCORDING TO THE TIME THEY FLOURISHED.

(For explanations see next Table.)

DATE.	NAME.	DATE.	NAME.
A.D.		A.D.	
95	Clemens Romanus.	330	Juvenius.
107?	Ignatius.	334	Theodorus Heracleensis.
108	Polycarpus.	340	Firmicus (Julius).
130?	Marcion.	341	Eusebius Emesenus.
140?	Valentinus.	344	Orsiesius Ægyptius.
140	Justinus.	345	Aphraates the Persian sage.
160	Ptolemæus.	347	Serapion.
160	Heracleon.	350	Cyrillus Hierosolymitanus.
167	Irenæus.	354	Hilarius Pictaviensis.
168	Theophilus.	354	Lucifer.
170	Dionysius Corinthius.	356	Marcus Diadochus.
172	Tatianus.	359	Phæbadius.
177	Athenagoras.	360	Meletius Antiochenus.
190	Polycrates.	360	Zeno Veronensis.
192	Clemens Alexandrinus.	362	Titus Bostrensis.
192	Theodotus.	362	Victorinus (F.M.).
192	Tertullianus.	368	Epiphanius.
220	Ammonius Alexandrinus.	368	Optatus.
220	Hippolytus.	370	Amphilochius Cappadox.
230	Origenes.	370	Apollinarius (<i>or is</i>) Laodicensus.
247	Dionysius Alexandrinus.	370	Basilius Magnus.
248	Cyprianus.	370	Didymus Alexandrinus.
251	Novatian.	370	Ephraem Syrus.
254	Gregorius Neocæsariensis Thaumaturgus.	370	Gregorius Nazianzenus.
260	Paulus Samosatenus.	370	Gregorius Nyssenus.
270	Porphyrius.	370	Ambrosiaster <i>or</i> Hilarius Diaconus.
278	Archelaus.	370	Pacianus.
290	Methodius.	373	Macarius Ægyptius.
294	Lucianus Antiochenus.	374	Ambrosius.
294	Pamphilus.	378	Diodorus Tarsensis.
301	Petrus Alexandrinus.	378	Hieronymus.
303	Dorotheus Tyrius.	379	Timotheus.
303	Arnobius.	380	Philastrius.
303	Lactantius.	381	Macedonius.
315	Arius.	384	Faustinus.
315	Eusebius Pamphili.	385	Theophilus Alexandrinus.
326	Athanasius.	385	Siricius.
328	Eustathius Antiochenus.	387	Gaudentius.
330	Antonius Abbas.	388	Evagrius Syrus (Ponticus?)
330	Asterius.	390	Rufinus Torianus.
330	Marcellus Ancyranus.	390	Tichonius.

DATE.	NAME.	DATE.	NAME.
A.D.		A.D.	
396	Augustinus.	500	Pseudo-Dionysius Areopagita.
398	Chrysostomus (Johannes).	502	Cæsarius Arelatensis.
400	Palladius.	507	Fulgentius.
400	Cassianus.	510	Epiphanius Scholasticus.
400	Faustus.	513	Severus Antiochenus.
401	Antiochus Ptolemaitanus.	514	Cassiodorus (M.A.).
401	Marcus Eremita.	520	Procopius Gazæus.
401	Philo Carpasius.	523	Ferrandus (Fulgentius).
401	Severianus.	535	Agapetus I.
401	Victor Antiochenus.	540	Apringius.
401	Chromatius.	540 ?	Arethas.
405	Pelagius.	540	Facundus.
405	Prudentius (Aurelius).	550	Primasius.
407	Theodorus Mopsuestenus.	553	Liberatus.
410	Nonnus.	555	Victor Tununensis.
412	Cyrillus Alexandrinus.	561	Anastasius Sinaita.
412	Isidorus Pelusiota.	581	Gildas Badonicus.
416	Orosius.	589	Columbanus.
418	Marius Mercator.	590	Leontinus Byzantinus.
420	Fastidius (Priscus).	590	Gregorius Magnus.
420	Julianus Hæreticus.	581	Eulogius.
422	Maximus Taurinensis.	600	Pseudo-Cæsarius.
423	Theodoretus.	601	Hesychius.
425	Zosimus.	619	Isidorus Hispalensis.
428	Nestorius.	635	Andreas Cretensis.
430	Theodotus Ancyranus.	640	Thalassius.
431	Eutheries.	645	Maximus Confessor.
431	Maximinus.	649	Martinus.
434	Proclus.	701	Beda Venerabilis.
434	Eucherius.	730	Damascenus (Johannes).
434	Sedulius (Cælius).	770	Ambrosius Autpertus.
439	Socrates Scholasticus.	776	Paulinus Aquileiensis.
439	Valerianus.	785	Tharasius.
440	Nilus Abbas.	787	Elias Cretensis.
440	Sozomenus.	792	Synecellus.
440	Chrysologus.	813	Theodorus Studites.
440	Leo I. (Magnus).	820	Claudius Taurinensis.
440	Salvianus.	841	Haymo.
444	Prosper Aquitanus.	845	Hinomarus.
448	Basilus Seleuciensis.	858	Photius.
450	Ammonius presbyter.	980	Suidas Grammaticus.
454	Faustus Rejensis.	990	Æcumenius.
458	Euthalius.	1007	Fulbertus.
458	Gennadius Constantinopolitanus.	1040	Theophanes Cerameus.
470	Ruricius.	1077	Theophylactus.
475?	Gelasius Cyzicenus.	1078	Michael Psellus.
484	Victor Vitensis.	1111	Rupertus.
484	Vigilius Tapsensis.	1116	Euthymius Zigabenus.
490	Avitus (Alcimus Ecdicius).	1118	Zonaras (Johannes).
495	Gennadius Massiliensis.	1140	Antonius "Melissa."
500	Andreas Cappadox.	1311	Theodulus Monachus.

TABLE XII.

ALPHABETICAL LIST OF

GREEK AND LATIN FATHERS,

WITH THE TIME, FOR THE MOST PART ACCORDING TO CAVE, AT WHICH
THEY FLOURISHED.



GREEK.

Date.	Name and Abbreviation.	Remarks.
220	Ammonius Alexandrinus (Ammon.),	<i>Reputed</i> author of the <i>Sections</i> .
450	Ammonius, presbyter,	Commentator on John, the Acts, etc.
370	Amphilochius Cappadox (Amphil.),	Bp. of Iconium, Lycaonia.
561	Anastasius Sinaita (Anast.),	Bp. of Antioch, Syria.
500	Andreas Cappadox,	Bp. of Cæsarea in Cappadocia.
635	Andreas Cretensis (Andr.),	Abp. of Crete.
401	Antiochus Ptolemaitanus,	Bp. of Ptolemais in Phœnicia.
330	Antonius Abbas,	Egyptian Monk.
1140?	Antonius, compiler of <i>Melissa</i> ,	Greek Monk.
370	Apollinarius (<i>or is</i>) Laodicensus,	Son of Bp. of Hierapolis.
278	Archelaus,	Bp. of Carrhæ in Mesopotamia.
540	Arethas (tenth cent. Scr.) (Areth.),	Bp. of Cæsarea in Cappadocia.
315	Arius,	Father of Arianism.
330	Asterius,	The Arian of Cappadocia.
326	Athanasius (Ath.),	Bp. of Alexandria.
177	Athenagoras (Athen.),	Athenian Philosopher.
370	Basilus Magnus (Bas.),	Bp. of Cæsarea.
448	Basilus Seleuciensis (Bas. Sel.),	Bp. of Seleucia in Isauria.
600?	Pseudo-Cæsarius Constantinopolita- nus (Cæs.),	Brother of Gregory Nazianzenus.
138	Carpocrates,	Gnostic of Alexandria.
398	Chrysostomus (Johannes) (Chrys.),	Bp. of Antioch and Constantinople.
192	Clemens Alexandrinus (Clem.),	Catechetical Teacher.
95	Clemens Romanus (Clem. Rom.),	Apostolic Father.
412	Cyrillus Alexandrinus (Cyr.),	Bp. of Alexandria and Commentator on the Gospel of John.
350	Cyrillus Hierosolymitanus (Cyr. Jer.),	Bp. of Jerusalem, author of <i>Cate- chetical Discourses</i> .
730	Damascenus, Johannes (Dam.),	Presbyter of Damascus.
247	Dionysius Alexandrinus (Dion.)	Bp. of Alexandria.
500?	Pseudo-Dionysius Areopagita (Dion. Areop.),	<i>Reputed</i> Bp. of Athens.

Date.	Name and Abbreviation.	Remarks.
170	Dionysius Corinthius,	Bishop of Corinth.
370	Didymus Alexandrinus (Did.),	Bishop of Alexandria.
378	Diodorus Tarsensis,	Bishop of Tarsus.
303	Dorotheus Tyrius,	Bishop of Tyre.
787	Elias Cretensis,	Bishop of Crete.
370	Ephraem Syrus (Ephr.),	Hymn writer.
368	Epiphanius (Epiph.),	Bishop of Salamis in Cyprus.
787	Epiphanius Diaconus,	Of Sardinia.
581	Eulogius,	Bishop of Alexandria.
341	Eusebius Emesenus,	Bishop of Emesa.
315	Eusebius Pamphili (Eus.),	Bishop of Cæsarea.
328	Eustathius Antiochenus,	Bishop of Antioch.
458	Euthalius (Euthal.),	Bishop of Sulca (<i>or ci</i>).
431	Eutherius,	Bishop of Tyana, Cappadocia.
1116	Euthymius Zigabenus (Euthym.),	Monk of Constantinople, Commen- tator.
388	Evagrius Syrus (Ponticus) (Evagr.),	Presbyter of Antioch.
476	Gelasius Cyzicenus,	Bishop of Cæsarea, Palestine.
458	Gennadius Constantinopolitanus,	Presbyter of Constantinople.
495	Gennadius Massiliensis,	Presbyter of Marseilles.
1120	Glycas (Michael),	Of Sicily.
370	Gregorius Nazianzenus (Naz.),	Gregory of Nazianzus, or Nazianzum.
254	Gregorius Neocæsariensis,	Gregory Thaumaturgus.
370	Gregorius Nyssenus (Nyss.),	Gregory of Nyssa.
160 ?	Heracleon,	The Gnostic.
601	Hesychius,	Patriarch of Jerusalem.
220	Hippolytus (Hip.)	Bishop of Portus.
107 ?	Ignatius (Ign.),	Apostolic Father and Martyr.
167	Irenæus (Iren.)	Bishop of Lyons.
412	Isidorus Pelusiota (Isid.),	Presbyter of Pelusium, Egypt.
140	Justinus (Just.),	The Martyr.
590	Leontius Byzantinus,	The Advocate of Constantinople.
294	Lucianus Antiochenus,	Presbyter and Martyr.
373	Macarius Ægyptius,	Macarius, senior, surnamed the Great.
381	Macedonius,	Bishop of Constantinople (Arian).
330	Marcellus Ancyranus,	The Sabellian opposed by Eusebius.
130 ?	Marcion,	The Heretic.
356	Marcus Diadochus,	Egyptian Bishop.
401	Marcus Eremita,	Egyptian Monk.
645	Maximus Confessor (Max. Conf.),	Monk of Chrysopolis, near Constanti- nople.
360	Meletius Antiochenus,	Bishop of Antioch.
290	Methodius (Meth.)	Bishop of Tyre.
1078	Michael Psellus,	Byzantine Senator.
428	Nestorius,	Bishop of Constantinople.
440	Nilus Abbas,	Monk of Constantinople and Egypt.
410	Nonnus (Nonn.),	Of Panopolis, Egyptian by birth.

Date.	Name and Abbreviation.	Remarks.
990 ?	Œcumenius (Œcu.),	Bishop of Tricca, Thrace.
230	Origenes (Or.),	Catechist of Alexandria.
400	Palladius,	Bishop of Helenopolis.
294	Pamphilus (Pamph.),	Presbyter of Cæsarea.
260	Paulus Samosatenus,	Bishop of Antioch.
301	Petrus Alexandrinus (Petr.),	Bishop of Alexandria.
401	Philo Carpasius,	Bishop of Carpasia in Cyprus.
858	Photius (Phot.),	Patriarch of Constantinople.
108	Polycarpus (Polyc.),	Bishop of Smyrna.
190	Polycrates,	Bishop of Ephesus.
270	Porphyrius,	The Philosopher.
434	Proclus,	Bishop of Constantinople.
520	Procopius Gazæus,	The Sophist.
160 ?	Ptolemæus,	The Gnostic.
347	Serapion,	Bishop of Thmuïs, Egypt.
401	Severianus,	Bishop of Gabala, Syria.
513	Severus Antiochenus,	The Monophysite.
439	Socrates Scholasticus (Soc.),	The Church Historian.
440	Sozomenus, (Soz.),	The Church Historian.
980	Suidas Grammaticus (Suid.)	The Lexicographer.
792	Syncellus,	Monk of Constantinople.
172	Tatianus (Tat.),	The Syrian.
640	Thalassius,	Monk in the Libyan Desert.
785	Tharasius,	Patriarch of Constantinople.
334	Theodorus Heracleensis,	Bishop of Heraclea in Thrace.
407	Theodorus Mopsuestenus (Theo. Mop.),	Bishop of Mopsuestia.
813	Theodorus Studites,	Patriarch of Constantinople.
423	Theodoretus (Thdrt.),	Church Historian and Commentator.
192	Theodotus,	The Gnostic.
430	Theodotus Ancyranus,	Bishop of Ancyra in Galatia.
1311	Theodulus Monachus,	Thomas Magister, the Thessalonian.
1040	Theophanes Cerameus,	
168	Theophilus (Thph. Ant.),	Bishop of Antioch.
385	Theophilus Alexandrinus,	Bishop of Alexandria.
1077	Theophylactus (Theophyl.),	Archbishop of Bulgaria.
379	Timotheus,	Bishop of Alexandria.
362	Titus Bostrensis (Tit. Bost.),	Bishop of Bostra in Arabia.
140 ?	Valentinus,	The Gnostic.
401	Victor Antiochenus,	Presbyter of Antioch.
1118	Zonaras (Johannes),	Greek Historian of Constantinople.

LATIN.

Date.	Name and Abbreviation.	Remarks.
535	Agapetus I.,	The Pope.
374	Ambrosius (Ambr.),	Bishop of Milan.
370	Ambrosiaster (Ambrst.),	See Hilarius Diaconus.
770	Ambrosius Autpertus,	Benedictine Monk.
345	Aphraates,	Bishop? Author of Homilies falsely ascribed to Jacobus Nisibenus.
540	Apringius,	Bishop of Pax Julia in Spain.
303	Arnobius (Arnob.),	Author of <i>Disputationes adversus Gentes</i> .
490	Avitus (Alcimus Ecdicius),	Bishop of Vienna.
396	Augustinus (Aug.),	Bishop of Hippo.
701	Beda Venerabilis,	The Venerable Bede.
502	Cæsarius Arelatensis,	Bishop of Arles.
400	Cassianus (Johannes),	Founder of Western Monachism.
514	Cassiodorus, M.A. (Cassiod.)	Senator.
433 }	Chrysologus (Peter),	Bishop of Ravenna.
450 }	Chromatius (Chrom.)	Bishop of Aquileia.
401	Claudius,	Bishop of Turin.
820	Columbanus,	Irish Monk.
589	Cyprian (Cypr.),	Bishop of Carthage.
248	Epiphanius Scholasticus,	Ecclesiastical writer.
510	Eucherius,	Bishop of Lyons.
434	Facundus,	Bishop of Hermiane.
540	Fastidius (Priscus),	Bishop of Britain.
420	Faustus,	The Manichæan Bishop.
400	Faustus Rejensis,	Bishop of Rhegium.
454	Faustinus,	The Presbyter.
384	Ferrandus (Fulgentius),	Friend and pupil of Fulgentius of Ruspe.
523	Firmicus Julius (F. Maternus) ?	Author of <i>De errore Profanorum Religionum</i> .
340	Fulbertus,	Bishop of Chartres.
1007	Fulgentius (Fulg.),	Bishop of Ruspe, Africa.
507	Gaudentius (Gaud.),	Bishop of Brescia.
387	Gildas Badonicus,	Abbot of Bangor (?)
581	Gregory the Great (Greg.),	Gregory the Great.
590	Haymo,	Bishop of Halberstadt.
841	Hieronymus (Hier.),	Saint Jerome, translator of the Bible.
378	Hilarius Diaconus,	Supposed to be identical with Ambrosiaster. Author of the <i>Commentaria in XIII Ep. beati Pauli</i> .
370	Hilarius (Hil.),	Bishop of Poitiers.
354		

Date.	Name and Abbreviation.	Remarks.
845	Hincmarus,	Archbishop of Rheims.
619	Isidorus Hispalensis,	Bishop of Seville.
325	Jacobus Nisibenus,	Bishop of Nisibis, Zoba.
420	Julianus Hæreticus,	Pelagian Bishop.
550	Junilius,	African Bishop.
330	Juvenus (Juv.),	The Spanish Poet.
303	Lactantius (Lact.),	The Christian Cicero.
440	Leo I. (Magnus),	Bishop of Rome.
553	Liberatus,	Deacon of Carthage.
354	Lucifer (Luc.),	Bishop of Cagliari.
418	Marius Mercator,	Friend of Augustine.
649	Martinus,	The Pope.
422	Maximus Taurinensis (Max. Taur.),	Bishop of Turin.
431	Maximinus,	Bishop of Anazarb (?).
251	Novatian (Novat.),	Founder of the Novatians.
368	Optatus,	Bishop of Milevi, Africa.
416	Orosius,	Spanish Historian.
344	Orsiesius Egyptianus,	
370	Pacianus,	Bishop of Barcelona.
776	Paulinus Aquileiensis,	Paul of Aquileia.
405	Pelagius,	Founder of Pelagianism.
380	Philastrus,	Bishop of Brescia.
359	Phæbadius,	Bishop of Agen.
550	Primasius (Prim.),	Bishop of Adrumetus, Africa.
444	Prosper Aquitanus,	
405	Prudentius Aurelius (Prud.),	Christian Poet.
390	Rufinus Torianus (Ruf.),	Of Aquileia.
1111	Rupertus Tuitiensis,	Abbot of Deutz.
470	Ruricius,	
440	Salvianus,	Presbyter of Marseilles.
434	Sedulius (Cæcilius),	
385	Siricius,	Bishop of Rome.
192	Tertullianus (Tert.),	
390	Tichonius,	The Donatist of Africa.
439	Valerianus,	Bishop of Cemeliens.
484	Victor Vitensis,	African Bishop.
555	Victor Tununensis (Vic. Tun.),	
362	Victorinus, F.M. (Victorin.),	The African.
484	Vigilius Tapsensis (Vigil.),	The African.
360	Zeno Veronensis,	
425	Zosimus,	The Historian, Bishop of Rome.

TABLE XIII.

LIST OF ROMAN EMPERORS

FROM AUGUSTUS TO CONSTANTINE, B.C. 31—A.D. 337.

B.C. 31 to A.D. 14	} AUGUSTUS, Caius Julius Cæsar Octavianus.
A.D. 14-37	
37-41	TIBERIUS. (SEJANUS, <i>Consul</i> , 26—31.)
41-54	CALIGULA.
54-68	CLAUDIUS.
68-69	NERO.
69	GALBA.
69-79	OTHO (Jan. to April). VITELLIUS (April to Dec.).
79-81	VESPASIAN.
81-96	TITUS.
96-98	DOMITIAN.
98-117	NERVA, <i>M. Cocceius</i> .
117-138	TRAJAN, <i>M. Ulpus</i> .
138-161	HADRIAN.
161-180	ANTONINUS PIUS, <i>T. Aurelius</i> .
180-192	MARCUS AURELIUS, <i>Antoninus</i> .
192-193	COMMODUS.
193-211	PERTINAX (Jan. to March); JULIAN, <i>M. Didius</i> (March to June).
211-217	SEPTIMIUS SEVERUS.
217-218	CARACALLUS and GETA (211—212).
218-222	MACRINUS.
222-235	ELAGABALUS (properly called AVITUS, or BASSIANUS).
235-238	ALEXANDER SEVERUS.
238-244	MAXIMIN, <i>the Thracian</i> .
244-249	GORDIAN.
249-251	PHILIPPUS, <i>M. Julius</i> (of Bostra, Arabia).
251-253	DECIUS.
253-254	GALLUS and VOLUSIANUS.
254-255	ÆMILIANUS (three months).
255-260	VALERIAN and GALLIENUS (254—260).
260-268	GALLIENUS.
268-270	CLAUDIUS II., <i>M. Aurelius</i> .
270-275	AURELIAN, <i>L. Domitius</i> .
275-276	TACITUS, <i>M. Claudius</i> .
276	FLORIAN (three months), and PROBUS, <i>M. Aurelius</i> .
276-282	PROBUS, <i>M. Aurelius</i> .
282-283	CARUS, <i>M. Aurelius</i> , and CARINUS.
283-284	NUMERIAN and CARINUS.
284-285	CARINUS and DIOCLETIAN.
285-305	DIOCLETIAN and MAXIMIAN (286—305), <i>Augusti</i> , with GALERIUS and CONSTANTIUS (292—305), <i>Cæsars</i> .
305-306	GALERIUS and CONSTANTIUS, <i>Augusti</i> , with MAXIMIN and SEVERUS, <i>Cæsars</i> .
306-307	GALERIUS and SEVERUS, <i>Augusti</i> , with CONSTANTINE and MAXIMIN, <i>Cæsars</i> .
307-324	CONSTANTINE, MAXIMIAN (307—310), and MAXENTIUS (307—312), <i>in the West</i> ; GALERIUS (307—311), MAXIMIN (307—313), and LICINIUS (307—324), <i>in the East</i> .
324-337	CONSTANTINE, <i>sole Emperor</i> .

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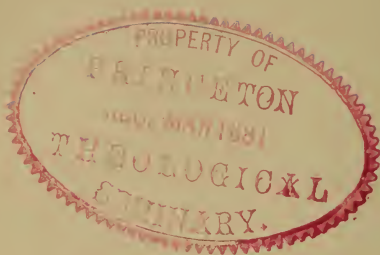
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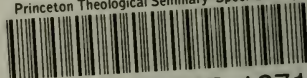
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